

ADULT LEADER

A Journal of Christian Education and Church Work



They that go down to the sea in ships,
That do business in great waters ;
These see the works of Jehovah,
And his wonders in the deep.

—*Psalm 107 : 23, 24*

MARCH, 1939

Vol. XV

No. 3

The American Baptist Publication Society

Services and Entertainments

Life at Eastertide. Give everyone a part in your Sunday school at Easter. The use of this service of songs, recitations, etc., will insure satisfaction. The resurrection is treated with joyous reverence in carefully edited words and suitable music by *Nolte, Ritter and Thomas*, who have given us such excellent work heretofore. Single copy, **10 cents**; **85 cents** a dozen; **\$3.25** for fifty; **\$6.00** a hundred.

Crown of Glory. A complete service of songs and recitations for the school celebration of Easter. Single copy, **7 cents**; **80 cents** a dozen; **\$3.25** for fifty; **\$6.00** a hundred.

Easter Treasury. In its recitations, exercises, drills, acrostics, hymn pantomimes, tableaux, dialogues, and decorating suggestions it provides for the needs of all the departments of the Sunday school, and offers material suitable for any kind of Easter program. It is the most complete and practical help of its kind available. **25 cents** a copy. (41)

Easter Helper. Contains 32 pages of songs, recitations, exercises, etc., all for the Easter program. The songs are for Primary Department, the drill and exercises for older members of the Children's Division, and the recitations suited to all ages. **25 cents.** (136 P)

Standard Easter Book No. 2. A booklet that can be used to furnish a complete Easter program or a source book to keep and use throughout the year. There are hymns, motion songs, instrumental and choral numbers, playlets, drills, exercises, acrostics, recitations. For children, young people, and adults. There is also a complete Easter pageant entitled "The Broken Seal." **25 cents.** (63)

Meigs Easter Selections, No. 3. This collection of Easter material for each age in the church school provides selections suitable for small children, as well as assortment of just the things you want for other ages. Recitations, exercises, acrostics, pantomimic readings, songs, prayers, an Easter story and an excellent play have been included. **25 cents** a copy. (45)

Eureka Easter Recitations No. 3. Prepared by *Mattie B. Shannon*. These recitations carry the true message of the Easter Season. There is an abundance of material for beginner, primary, and junior ages, pantomimes, short pageants and several special features. Every number is new. **25 cents** a copy. (82)

Simon the Leper. An Easter drama of the Christ by *Dorothy Clarke Wilson*. The four episodes may be enacted in a single set, a garden in Bethany. Simon, the leper, having been healed of his affliction, returns home to carry on the work of the Master. Beseet by doubts and fear and disloyalty, he comes at last to a deeper realization of the task that all loyal followers of the Christ must accept. 4 men, 4 women. Time, about one hour. **35 cents** a copy. (89)

The Symbol of a Cross. By *Mattie B. Shannon*. This drama tells the story of the influence that Jesus' life, death, and resurrection had upon an Oriental carpenter and his family. To this carpenter had fallen the task of making the cross on which Jesus died. The drama requires four male and three female characters. The setting is a garden. A worship program is included, so that an hour's service is provided, if desired. Time, 30 minutes. **30 cents** a copy; **\$3.00** a dozen. (82)

Sunrise Easter Service. This is an Easter worship service in song, prayer, Scripture, poetry, and meditation, but is not a pageant. Included are all directions for holding an impressive and spiritual service filled with the joy, faith, and beauty of that first Easter morning. **25 cents** a copy; **\$2.50** a dozen. (45)

SUPPLIES FOR EASTER

Easter Suggestion Book. Contains recitations, exercises, drills, and motion exercises for Primary, Junior, and Intermediate grades, also dialogues, tableaux, and decorating suggestions. The material offered fits with any type of Sunday school Easter program. **25 cents** a copy. (67)

Paramount Easter Book No. 7. One entire section of recitations, exercises, features and songs, devoted to the little ones of beginners and primary age. Readings, pantomimes, drills, dialogs, musical readings, playlets and songs for teen age, seniors and adults. Something good for all, and all good. **25 cents.** (46)

Easter Souvenir



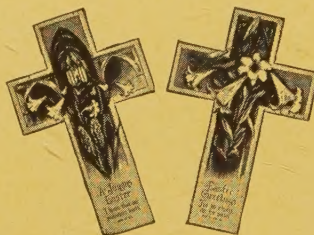
No. 1185. An attractive Easter design of church and Easter flowers with a Bible text on the back: "In Christ shall all be made alive." 1 Corinthians 15 : 22. Size, 2 x 2 1/2 inches. **15 cents** a dozen; **\$1.00** a hundred. (81 P)

Easter Button

Easter Celluloid Button, No. 302. Lithographed in colors on celluloid. **20 cents** a dozen; **\$1.50** a hundred.



Crosses



No. 1. Plain

Series No. 1. Assorted designs of Easter flowers printed in six colors with borders. An appropriate Bible text and Easter Greeting is printed on each cross. Size, 2 3/4 x 4 1/4 inches. (81 P)

No. 1. Plain Crosses. **\$1.00** a hundred, assorted.

No. 1T. With Tassel. **\$1.50** a hundred, assorted. (81 P)

Series No. 2. Each of the four designs in this series has a churchly architecture, together with Easter flowers and a suitable Bible verse. Size, 4 x 5 1/4 inches.

No. 2. Plain Crosses. **\$2.00** a hundred, assorted.

No. 2T. With Tassel. **\$2.50** a hundred, assorted. (81 P)

Offering Envelopes and Collection Devices

Easter Offering Envelope, No. 3002. An appropriate Easter design, in full color. Well made of a good stock of paper. Space is provided for name, address, and amount. Size, 2 1/2 x 4 1/4 inches. **40 cents** a hundred; **\$3.50** a thousand.



Offering Envelope, printed in silver and blue, on white paper. **No. S9,** 2 5/16 x 3 3/4 inches. **30 cents** a hundred; **\$2.50** a thousand. **No. S109,** 2 1/2 x 4 1/4 inches. **35 cents** a hundred; **\$3.00** a thousand.

EASTER OFFERING
We seek Jesus of Nazareth,
which was crucified. He is risen.
Name _____ \$ _____

Judson Easter Offering Bank, No. 3. This offering bank, size 1 1/4 x 2 1/4 inches is sturdily made with bright tin top and bottom. The slot in the top is so arranged that coins once inserted cannot be easily removed. The label is handsomely printed in four colors. The design is a very attractive arrangement of Easter lilies and green foliage. There is a space on each bank for the number, name, and address of the collector. **5 cents** each; **\$3.25** a hundred, postpaid.



Judson Easter Coin Collector. Hold ten dimes. Attractive design of Easter lilies and cross, with rising sun background. Inlays provided for contributing or securing. **\$1.00.** 2 3/4 x 3 3/4 inches. **25 cents** a dozen; **\$1.85** a hundred.

THE AMERICAN BAPTIST
PUBLICATION SOCIETY

1107 McGee Street, Kansas City
313 W. Third Street, Los Angeles

Order from Our Nearest House

Tax Must Be Added in States where Sales Tax is in Force

1701-1703 Chestnut Street, Philadelphia
72 E. Randolph Street, Chicago

505 Washington Mutual Bldg., Seattle
498 Eglinton Avenue, West, Toronto

Duty Extra in Canada

ADULT LEADER

Vol. XV

MARCH, 1939

No. 3

MILES W. SMITH

Editor-in-Chief Sunday School Publications

MITCHELL BRONK

Editor of ADULT LEADER

THE AMERICAN BAPTIST PUBLICATION SOCIETY

LUTHER WESLEY SMITH, Executive Secretary

ELVIN L. RUTH, Treasurer

HARVEY E. CRESSMAN, Business Manager

1701-1703 Chestnut Street, Philadelphia, Pa.

Chicago

Los Angeles

Kansas City

Seattle

Toronto

Entered as second-class matter December 7, 1917, at the post-office at Philadelphia, Pa., under Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918.

PRICES: Single copy, \$1.00 per year; in quantities, 22 cents per quarter, 88 cents per year. PRINTED IN U. S. A.

Some Writers

IN THIS NUMBER

HENRY WOODS McLAUGHLIN is director of the department of country church and Sunday school extension of the Presbyterian church, U. S. Dr. McLaughlin is a native of West Virginia and a graduate of Hamden-Sidney College and the Presbyterian Theological Seminary of Louisville. He is the author of *The New Call, Christ and the Country People*, and *Religious Education in the Country Church*.

JOHN SNAPE is one of the most distinguished ministers of the Baptist denomination. He was born in Delaware, spent much of his early life in Philadelphia, and graduated at Crozer Theological Seminary. His last pastorate was with the Temple Baptist Church, Los Angeles. His *Soul-Trapping*, a Judson Press book, is a standard work in evangelism literature.

WOUTER VAN GARRETT is minister of the Immanuel Lutheran Church at Norwood, a suburb of Philadelphia, Pa. Many of his articles on Sunday school work have appeared in the columns of ADULT LEADER.

BASIL MILLER is a member of the faculty of Pasadena College, California. He is the author of *Growing Into Life*, *God's Great Soul-Winners*, and *Putting the Sunday School Across*.

CHARLES C. STILLMAN, who writes "In the Men's Class," is director of the School of Social Administration in Ohio State University. He is a graduate of Williams College and Colgate-Rochester Divinity School.

MRS. ELAM J. ANDERSON ("Before My Class of Women") is the wife of the president of Redlands University, California. She graduated at Cornell University, studied at the University of Chicago, and from 1918 to 1932 was in China, where her husband was a missionary-educator.

Contents

PAGE

Editorial 66

Special Articles

Evangelism Through Sunday School Extension

Henry W. McLaughlin, D.D. 67

Getting Action in the Sunday School. Basil Miller 69

Growing Down to Your Pupils. Wouter Van Garrett 70

Is Your Class Dull? Omer Henry 71

Your Personality; A Study in Cars. Claire Steward Boyer 72

Peter Delivered from Prison. John Snape, D.D. 73

Dare We Hope for Peace? Lee A. Howe, Jr. 75

How One Church School Creates Missionary Interest

Sidney W. Powell, D.D. 76

A Shameful "Profession." Ethel Hubler..... 77

The Superintendent or Minister Who Talks Too Much

Nathan Pierce, Jr. 78

From the Director's Desk 79

Recent Books..... 80

International Sunday School Lessons

March 5. Peter Preaches to the Gentiles 81

12. Peter Delivered from Prison 85

19. Incentives to Christian Living 89

26. Peter Interprets Christ's Sufferings and Death 92

A Worship Service Program 96

Editorial

"Adult Leader"

THE FIRST ISSUE OF ADULT LEADER bore the date, October, 1924. The new monthly was intended to take the place of *Adult Class Teacher* and *Men's Class*, and to a certain extent—with *Young People's Leader* and *Children's Leader*—of *Sunday School Worker*. The first task to which the writer was set when he came to the Society in 1924 was on this first number of ADULT LEADER, and it has thus been his privilege to bring out every issue, from beginning to end—one hundred and seventy-three in all.

Results Gained

WHILE THE NEW MAGAZINE, *Baptist Leader*, will continue essentially all the features of ADULT LEADER—and, we believe, in a more helpful way—one might say that our original objective has been fulfilled. We aimed to push adult Christian education; and it has now come into its own, is recognized to be a vital part of the Christian education program—as it was not in 1924. Through the years we have been continually stressing the findings of modern pedagogy that adults can learn as well as adolescents, together with our conviction that most adults deplorably need to go on with their religious education, perhaps to the end of life.

1924-1939 in Religious Education

THE YEARS DURING WHICH ADULT LEADER has been published have been significant ones in religious education. They have seen the building up of the International Council of Religious Education, and largely through its activities a revamping of Sunday school work that has been well-nigh revolutionary. A great body of religious pedagogical literature has appeared that compares well with the publications of any modern scientific discipline. The names Weigle, Bower, McKibben, Vieth and Chave have become familiar ones in every Sunday school household. The churches (at least most churches) have been persuaded that teacher training, broadened into "leadership training," is absolutely indispensable to successful Sunday school work.

View-Points

OBVIOUSLY, THIS PERIOD HAS been marked by no little discussion—and sometimes warm argument—over the methods and objectives of the education of

the church school. Secular theories of education have unavoidably had their influence; John Dewey has had his say in the remote little Sunday school that has never heard of him. Should the instruction be "pupil centered," or "Bible centered," or how centered? has been a moot question. Roughly speaking, from 1924 to 1934 there was a drift away from the Bible as the channel of religious teaching. It was coming to be regarded as a reference book rather than a study book, or of devotional rather than instructional value. Of late, however, we have witnessed a reaction in this respect and even the most scientific religious educators are insisting that the Bible has direct teaching value that may not be dispensed with; while the popular view is more loudly asserting itself that in religious education we should start with rather than return to the Bible.

Looking Back

A REVIEW OF THE FIRST VOLUME OF ADULT LEADER reminds one of the ever-changing personnel of our writers. That initial issue, for example, contained articles by Seldon L. Roberts, Thomas S. Young and E. Morris Fergusson, all since deceased. To these names should be added that of J. Eugene Reed, assistant editor, who labored long and hard on the magazine up to the time of his death in 1931. It was in the April, 1925, number that James A. Francis began the helpful devotional studies on the Uniform Lessons that have since been a marked feature of the LEADER, continued since Doctor Francis' death by John Snape. In this reviewing mention should also be made of the "Teaching Points" that were contributed for half a dozen years by O. P. Eaches, and P. W. Crannell's pithy, illuminating "Crannellograms."

"Baptist Leader"

THIS NEW MAGAZINE will be something of a fulfillment of a dream that I have long cherished; of a Baptist magazine; not a religious newspaper, not a review, not such a periodical as ADULT LEADER has been, but a real magazine, of general interest both to Sunday school workers and to the rank and file of church members. Our editorial staff will endeavor to make it all that. We are expecting to see it going into thousands and thousands of Baptist homes; and we are confident that American Baptists will give it the support that will be needed to make it the success we anticipate.

Evangelism Through Sunday School Extension¹

By Henry W. McLaughlin, D.D., Richmond, Virginia²

EVANGELISM is the chief business of the church. We accept the above statement as true, provided we are permitted to define both evangelism and the church. A careful study of the recorded sayings of the risen Lord, spoken during the forty days between the time of his resurrection and his ascension, will help us in our definitions both of evangelism and the church. During these days he was speaking about the things pertaining to the kingdom of God (Acts 1:3). These sayings are recorded in Matthew, Mark, Luke, John and Acts, and from them we derive our definitions. For example, Matthew 28:19, 20 reads as follows: "Go ye therefore, and *teach* all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: *teaching* them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world"; and Acts 1:8, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be *witnesses* unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth."

EVANGELISM

In the light of this biblical background, we understand evangelism to be more than just an evangelistic meeting. It is a continual process of teaching and witnessing, by which people are made Christians. Evangelism, as we understand it, is conditioning men for the reception of Christ, bringing men to Christ, and setting them to work for Christ that others may become Christian. What would we think of a

farmer who did not plow the ground, condition the soil and sow the seed, and yet would go forth with expensive equipment to reap a harvest? Much like that are many evangelistic attempts. It is not strange that they are futile. The unreached multitudes do not have Christian training in their homes. Too few of them are in the Sunday schools of our established churches, and the people taught in our vacation and week-day Bible schools, outside of those who are already reached in the homes and Sunday schools, are but an insignificant part of the millions of spiritual illiterates in America.

There is abundant proof that Sunday school extension is an effective agency for bringing men to Christ. Conscientious, consistent, capable Sunday school teachers are our best personal workers. It is also obvious that the Sunday school is an agency which has been marvelously used of God for the building of men up in Christ. We have frequently overlooked the fact that the work of conditioning men for the reception of Christ is an important task of Christian education as carried on through instruction in the home, the Sunday school, the vacation and week-day church schools.

We are accustomed to say, "We have our churches and Sunday schools, and if the people will not come to them, we cannot help it." If the people will not come to the churches and Sunday schools we already have established, it then becomes our duty to go to the people. The magic command of Christ is, "Go." He taught by parables that we are to go into the lanes of the cities and the highways of the countrysides. When the spiritually neglected have been conditioned through the teachings of God's Word, it will be less difficult to bring them to Christ.

It is through Sunday school extension that we can best enlist and

set men to work for Christ. It is worth while to promote Sunday school extension in every local church for what it will do for the members of that church, even if the efforts yielded no other results. Our older young people have been trained in the Sunday school, vesper meetings, and young people's conferences. They have reached the period of development when they need to be challenged with a definite task. Sunday school extension affords them an opportunity to translate information and inspiration into action. It gives an opportunity for actual participation in a task important enough to challenge the interests of youth. They are given a conception of the purposes of the church, and are thus prevented from drifting and having their interests and time absorbed in less worthy enterprises.

THE CHURCH

Not only do we need a satisfactory definition for evangelism, but also we want to understand what the church is and what is its mission in the world. It is an interesting experiment to give paper and pencils to any group of people and have them write out their definition of the church. Their definitions will be colored much by their ecclesiastical heritage. A few years ago I had the privilege of addressing the students of the Southern Baptist Theological Seminary at Louisville, Kentucky, the largest Protestant theological seminary in the world. I asked those young Baptist ministers for a definition of the church. They gave me a perfectly good Baptist definition. Then I had the privilege of teaching for seven consecutive years in the Rural Church School at Vanderbilt University, at Nashville, Tennessee. Many of the students were young Methodist ministers. I asked them for a definition, and they gave me a perfectly good Methodist definition.

¹ This article is one in a series on the general theme "Extending the Outreach of Christian Education." The Protestant forces of the United States and Canada are giving especial emphasis this year to this matter of extending and increasing Sunday school attendance and other phases of Christian education. These articles are made available through the International Council of Religious Education.

² Director of the Department of Country Church and Sunday School Extension, Presbyterian Church, U. S.

In fact, some of them quoted John Wesley. From time to time I have asked the students of the Presbyterian theological seminaries to give me a definition of the church, and they have given me a perfectly good Presbyterian definition. In fact, some of them quoted the Westminster standards—which was of course “all to their good!”

I rather like the definition that was given by John Holt Rice, written on his death-bed, a little more than one hundred years ago. It is this: “The church is God’s ordained missionary society, and every member a life member.” Or, I rather like this definition: “The church is God’s divinely instituted agency for the purpose of answering the prayer of Christendom, ‘Thy kingdom come, thy will be done on earth, as it is in heaven.’”

Remembering the recorded sayings of the risen Lord, we are led to realize that it is the business of the church to enlist all of the unenlisted, to teach all of the untaught—in other words, to evangelize all of the unevangelized.

EVERY MAN

According to the most conservative estimate there are one hundred million people in the United States who are not enrolled in any Sunday school—Jewish, Catholic, Mormon, or Protestant. These unenlisted millions, most of whom are spiritually illiterate, present a tremendous evangelistic challenge to this generation of Sunday school workers. The need is not so much for more churches as it is for every church to reach every man for whom it is logically responsible.

Attempts should be made to reach all the people who live within the area for which the local church is responsible. The parish responsibilities of the average church today are far greater than they were in the horse-and-buggy days. Then the radius of the responsibility of the average church was not more than six miles. Now, with good roads and automobiles, the area of opportunity and responsibility has been vastly enlarged. We are suggesting as a slogan for every local church—“Every member of the

community a member of the Sunday school.” That is, it should be the purpose and aim of every church to enlist every person not being reached within the radius of its own responsibility. This may be accomplished first by attempting to enlist all of the unreached people as attendants upon the Sunday schools already established. For this purpose cars and busses may be used, but there are some on account of social or physical distances who will not come to the main Sunday school. It then becomes the business of the local church to organize its Christian forces and carry the Sunday school to the people, into their homes and into the communities where they live.

The Committee of Religious Education and Publication of the Presbyterian Church, U. S., has recently prepared a syllabus, entitled, “Youth and Sunday School Extension.” It is for the purpose of teaching the technique of Sunday school extension to mature young people and others who may be enlisted in the enterprise. The suggestion also is being made by the same committee that every local church appoint a superintendent of extension. It is the business of this superintendent to lead the Christian forces of the local churches in securing a larger enlistment and enrolment in the Sunday schools already established, and to look out for opportunities for extension units, and to furnish to the workers in these extension units the supervision needed.

Instead of the Home Department, we are suggesting that the Men’s Bible Class and the Women’s Bible Class each take as a project the enlisting of all adults within the area of responsibility of the local church in the study of the Sunday school lesson, using the adult quarterly as a help to Bible study. It should be the business of each of these classes to check up on the study of the Bible for half an hour a week. These home members should be counted as regular members of the classes, with all the rights and privileges of the members who attend regularly.

A sufficient number of experiments have been made to prove that such a program of enlistment in the study of God’s Word is effective and satisfactory method of evangelism. These experiments have proved the truth of the Scriptures, “So faith cometh by hearing, and hearing by the word of God.”

BREAM MEMORIAL PRESBYTERIAN CHURCH

We might cite scores of successful evangelistic endeavors through Sunday school extension, but probably one is sufficient to prove our contention that evangelism through Sunday school extension is effective not only for the deepening of the spiritual life of the members of the church, but for bringing the lost to Christ.

I can remember when Bream Memorial Church of Charleston, West Virginia, was itself an outgrowth from the Presbyterian Church of that city. Then it became a small organized mission church. In the years 1899 and 1900 it was on the black-list of churches, not receiving a single member either by profession of faith or letter for two whole years. But under the leadership of an elder of the First Presbyterian Church the Sunday school enrollment and attendance was enlarged. Then the little mission church caught a vision of the responsibility and opportunity of the unreached about it who were not in attendance. It has established eight extension units. Two of them have grown into organized churches. For the last fifteen consecutive years, Bream Memorial has received annually more than one hundred people on profession of faith. In fact, the average for the fifteen years has been one hundred and thirty-eight. It has now grown to be the second largest church in the denomination. I wrote to the pastor, Frank C. Brown—now pastor of the First Presbyterian Church, Dallas, Texas—and asked him to explain, if he could, the marvelous evangelistic results of his congregation. He attributed it to the fact that he was able to enlist his people, especially the mature young people.

in the extension unit projects. It meant the deepening of the spiritual life of his whole congregation. Six young men have entered the gospel ministry. This plan has set the members of the church to work for Christ. This church has gone out into the country for a distance of fifteen miles, and located extension units wherever they discovered needs. These new areas each became an opportunity for bringing

the teachings of God's Word to the spiritually illiterate. It was like the plowing of a new fallow field. In each case the spiritual harvest was the natural result.

Evangelism through Sunday school extension may seem to be a new strategy. Our young people are getting an education, and the technique of modern Christian education is much like that of the public school. It is, therefore, in

keeping with the moods and trends of the modern age. But when we make a more thorough study of the best methods of the modern Christian education, we find that they are very much like the methods which received the seal of God's approval as set forth in the records of the New Testament. Evangelism through Sunday school extension is therefore not only practical but scriptural.

Getting Action in the Sunday School

By Basil Miller, Pasadena, California

SIT-DOWN strikes are not new. You Sunday school executives have dealt with mental "sit-downs" for years. On every hand flares up the question, How can we get action in our school? You plan, but committees can't get together; you argue to a conclusion, and sketch an action-getting blue-print, but the idea dies in the hands of subordinates; when slumps strike your attendance, you find officers anesthetized, and you can't drag the organization out of the slough.

Since the term rings of the modern parlance, let's deal with action-getting in the current vogue.

Keep your feet hot and your head cool.

There is no substitute for work. You must get up and go where scholars are to be enlisted, pupils encouraged, men reached for the kingdom. Too often the process is reversed—executives, supervisors, officers cool their heels, and heat their heads in arguments (and hot-headed executives doom any Sunday school).

Master the difference between bulldog tenacity and pig-headedness.

Somebody has said that it is easy for the superintendent to get his animals mixed—not quite certain of the difference between the pig and the bulldog. One is bull-headed and the other is tenacious. Surely, you must stand by your convictions, believe in your plans, be willing to

fight for them. But don't just fight to keep in trim. *Remember the backbone!* One purpose of the backbone is to bend. Then occasionally bend toward the plans and wishes of your fellow-workers.

3. Finish what you begin.

It is better to plan a little and carry it through than to design largely and work out only a small amount. Survey one block thoroughly rather than attempt a heartless city-wide survey that makes you the laughing stock of the school. Know the end from the beginning. If you plan a contest or drive, propose a definite course of action, and know carefully the detailed steps to be taken.

4. Build a large supply of good-will.

Good-will in a community is your greatest asset. The more of it you build, the more people you will have to boost you in carrying out your plans. The time you spend in creating this valuable asset in the school or community will come back in increased attendance, new pupils enlisted, and larger offerings for Christian service.

5. Get new Sunday school business by going after it.

Gospel selling and salesmanship have this in common: the executive who would build a better school, reach more young people, break down competition with amusements, must go after his business

the same as a salesman. You never reach a community, stir a school to greater activity for the kingdom, enlarge the vision of possibilities among workers by "sittin' and thinkin'." You can do it by "gittin' up and gittin'."

6. Rub more shoulders for your school.

The more shoulders you rub the more your organization will increase. You can't be a recluse and make the school go. There is no substitute for meeting people—if you would enlist them as scholars, stir them to carry out your plans. Take time, Mr. Leader, to see that man down the street, up in the office, out on the golf links. Rub shoulders with business men—go to their service clubs—play with them. Meet the public school teachers. Become acquainted with politicians and postmen, motormen and musicians—yes, the "gals and guys" of the street corner. Rub their shoulders on the street and they will rub yours in the school.

7. Build "revives."

The business man is concerned about the customer he loses, but Mr. Superintendent, are you aroused when a scholar drops from your rolls? Many firms offer prizes to salesmen who report the most "revives" made during a month. They keep a list of dead customers—who bought once but did not repeat—and try to resell them. Start a revive contest and see how

soon you can double your attendance. Only one out of four who are now enrolled in your children's departments will be in attendance when he or she is eighteen. Check that falling list and revive them. Build a "lost, strayed and stolen" department in your school, and go after them.

8. *Don't try to coast up-hill.*

Too many of you leaders expect the organization to coast along, and steadily climb the grade toward a better and larger school. It can't be done. Coasting always takes place when you are going down-hill—and not down-hill as Lawrance meant it, either. Marion Lawrance said, "Make it down-hill to your Sunday school." If the attendance is small, push door-bells, reach for the telephone, put Uncle Sam's mailmen to work delivering your cards, letters, advertisements. Organize a telephone survey and call up every person in your community. Then you will make it down-hill to your school. But that's not coasting, that's climbing.

9. *Develop the conquest spirit.*

Tiny schools dot the nation—averaging about sixty-five pupils each. Then how tragic it is to hear superintendents and supervisors alibi-ing the cause of their small attendance. In the city where I write (Pasadena, California) the largest Sunday school runs in average attendance around the thousand mark; but the church itself has three times that many members. The next highest school runs less than a thousand, but the church membership is more than four thousand. One school, with a church membership of seventeen hundred, averaged four hundred in attendance last year.

The church schools of America need a baptism of fire that will awaken them to an enlistment campaign to reach indifferent church members—and then to go after the unchurched. Superintendents, touch your community, enlist the Boy and Girl Scouts, contact every public school attendant, and determine to do conquest for enrolment among your church members.

10. *Create the success atmosphere.*

Nothing grows in a defeatist atmosphere. Before you can really start your school toward a better organization, you must create an atmosphere of success. Work seriously—study hard—develop initiative. Cultivate your personality. Love your work, and let it master your interests.

Whatever you plan, put over. Let no frazzled ends be hanging

when you set an attendance service goal. Keep your program moving up-grade all the time. Build confidence by being kind and keeping your word. Look upon your task as God-given, and whatever must be done, attempt it with the spirit of a hero. Then yours will be an achieving school. Nothing stirs to activity like success in accomplishing what you have previously planned.

GROWING DOWN TO YOUR PUPILS

By Wouter Van Garrett, Norwood, Pennsylvania

WE talk a great deal about "growing up." We expect the child to "grow up" to youth and maturity. We observe those about us growing up in wholesome experience and knowledge. And, much as we may want to ignore the fact, each one of us is compelled to grow up into old age—if we live long enough. We see the process all about us. We even think of Christian service as a growth upward; we want the Christian to grow up in the things that will make him stalwart and loyal.

Perhaps we overlook one truth, however, as we think of this growing-up process. It is a great truth and one that has to do with our usefulness and influence as teachers. It may be just as wise to think of growing down as of growing up. I am thinking now of the greatest possible good the teacher may render his class, of the individual lives that come under his care and of the possible Christian influence he may exert upon them.

The teacher may grow up in a dozen different ways, and all the while may be getting farther and farther away from his class. He may be growing up in the matter of experience, in his knowledge of human nature, in his understanding of the Word of God, and in his fellowship with the Father; but meanwhile he may fail to keep himself on a plane where he meets and understands his pupils and their needs.

It is the teacher who can keep

on growing down to his pupils, meeting them on their own level, who has something worth while to share with them. To serve your pupils you must understand them, and to understand them one must be close enough to them in spirit to know their likes and dislikes. The man who would reach boys must grow down to boy-level; he must be a boy at heart; and the woman who would touch the lives of girls must be a girl at heart. Efficient to teach a "working man" or a banker you must put yourself in his place, or realistically speaking, "inside him."

It is all well and good to grow up; it is part of our normal development; but we must be careful to grow down at the same time. Growing up may not require much conscious effort; it is only a matter of careful daily living. Time is a way of attending to the growing-up process—if we are at all serious about this business of living. On the other hand, growing down requires effort; it means rowing against the tide; it means keeping one's self in constant touch with those who are passing through experiences that long since have become an old story to us.

I am thinking of a very successful teacher in our school. He is in charge of a class of young men. When he first began teaching baseball he was captain of his college baseball team, and the boys regarded him as an athletic hero. Right from the start, however, he made it clear to them that baseball

taboo in Sunday school. Through the week, on numerous occasions, there could be all the baseball they wanted, but Sunday had to be reserved for the lesson. They fell in with the idea, rather reluctantly at first. Through the ten years he has been with us he has had a great influence for good upon the boys who have been in contact with him. During these ten years this teacher has given himself unstintingly to the building of a great business. He is no longer the carefree youth he once was. His duties are manifold, and his responsibilities heavy. In every sense of the word he has been growing up, but for the sake of those boys he has also been growing down; and every year it requires more time and effort. Were it not for those boys he would never go near a baseball diamond; in fact, he never has the time to go to see a professional game. But he still plays with them; and he still meets them several nights a month. He is a prominent man in the business world. He has conferences with great men from the industrial field; obviously he has grown up; he has had to; but he has also grown down. To his class he is still a boy. The higher he climbs the more difficult it is to maintain contact with youth, but he manages to do it. They tell him their problems, which he tackles as if they were weighty matters of industry; they share many of their secrets, and he would never for a moment think of smiling at them. They still regard him as a friend—and he never “lets them down,” for he’s down where they are.

It is not difficult to understand how important this growing-down process is. It is absolutely vital to the success of the teacher. And it is really not so very difficult if we will observe a few principles of growth. When we get to the point where we feel impelled to criticise our pupils for being just about the same type of youngster we used to be, when we become convinced that the youth of today are “different,” and when we begin to get annoyed at their foolishness, then the time has come when growth downward has been arrested. We

had better quit right there—or else reverse the growing process.

There seems only one certain way to grow down to our pupils and that is to maintain contact with them. So long as we keep on meeting them on their own ground, getting a thrill out of the wholesome things they enjoy, and helping to plan for the fun they love so well, we shall be growing right down to them. And we shall be rendering them a far greater service than we can ever know.

After all, we are in this business of teaching to help our pupils to a Christian way of living, and to do that we must have their confidence and respect; we must be one with

them, in spirit at least. Getting down to their level and understanding, we have a chance to lift them to a higher plane. The physical laws of gravity may teach us that one can lift more by standing above and leaning down, but the moral and spiritual laws of growth insist that one lifts more by standing side by side.

Grow up—by all means; but as a teacher, see to it that you also grow down. Your pupils will come with you as you endeavor to lead them to higher ground, but you must start where they live. Grow down—not to stay there—but to lead upward those whom you find there.

IS YOUR CLASS DULL?

By Omer Henry, Washington, District of Columbia

IT was a group of high school boys and girls, in a neat classroom. Before them stood a teacher, a well-meaning soul, trying hard to teach a Sunday school lesson. But the results were discouraging. Cleo, the brunette with the fun-loving brown eyes was carrying on a conversation with Husky, the captain of the basketball team. Dick, with the glasses, was reading a story-paper. Others lounged in their seats, failing to reply to the questions the teacher threw out. It was a sort of pathetic situation. The teacher just rambled on, wishing, no doubt, for the hour to end.

We were interested in the case. It is a part of our business to visit Sunday school classes, study them, and try to offer suggestions that will improve them. So we welcomed the opportunity to listen in on this class and make a few notes.

The lesson was about Jesus in Gethsemane, of his leaving his disciples while he went on to pray. It covered the whole incident, including the return of Jesus after his prayer and his rebuke. A thrilling lesson for folks of any age—a lesson full of human interest, rich in human values. Yet, the class listening to it now was bored. Why? Here are some of my notes—amplified a bit. See if you can’t

understand why the class found the lesson dull.

“Now you read the next verse, will you, Clara?”

A giggling in the class. Clara fidgeted. “Which verse, please?”

“Thirty-four.” It was a quick-spoken reply from a boy in the back row.

“No, thirty-six!” Glances toward the boy who had said “thirty-four.” “Say, where have you been?” Cleo wanted to know, a good-natured smile on her face.

Clara found verse thirty-six and read it. “Now, you tell us, in your own words, what that means, Clara. Will you do that for us, Clara?”

And so on all through the entire text of the lesson. Then the usual questions. Questions based on the text; for instance, “Did Jesus leave all his disciples in one place?” “Why did he take certain ones on farther?” “What did he tell them to do?” And so on.

Can you wonder that a class of wide-awake young folks were bored half to death, with such a handling of the lesson? Yet how many classes could you step into any Sunday morning and find just such a handling of the work?

What should be done?

Many things. First, a teacher must realize that a class of young

people who are attending Sunday school have, in all likelihood, studied the same lesson no less than three or four times. They have heard the story told from the pulpit. They have read articles based on the same Scripture, and so on until they know those Bible stories by heart. And, be it the story that never grows old or not, it does lose its appeal after many repetitions, if nothing but the story is given.

The second thing, if the teacher is going to hold the interest of his young people's class, is to realize that he must give more than the story as narrated in the lesson. That is, he must *arouse pupil reaction*. The minute you have honest pupil reaction in any class, you have lost the dullness. And, if your class isn't dull, the pupils will enjoy it and be more likely to return again next Sunday.

How can pupil reaction be gained? Through questions. "But," one says, "the teacher referred to was asking questions, yet his class was dull." True. The trouble was, she did not know what kind of questions to ask. A teacher should ask questions that will promote individual thinking. "Thinking," a recent writer said, "always starts with a problem, a feeling of doubt, perplexity, confusion, or need."

That should give the careful teacher a clue toward making better questions. But, let's try to put into practice the principle, make a few questions on this Gethsemane lesson—questions that will promote individual thinking.

Jesus, entirely able to avoid Gethsemane, willingly accepted it—that is, he died for his cause—when he could have avoided it. Have you read of any man who was willing to die for his cause? Was his cause worthy? How about Elijah P. Lovejoy? Is a soldier who goes out and fights for his country willing to die for his cause? Is that cause worthy? Is there a cause for which you would give up your life? Is yours—in the eyes of your classmates—a worthy cause? Such questions as these will make your teen-age boys and girls think, will arouse lively discussion. You can

make the necessary comparisons between Jesus and your character of the moment so that your discussion will be pointed. It is an art to ask questions. The first prin-

ciple is, ask questions that will induce individual thinking, keeping close to the lesson theme. When this is done, your class will no longer be dull.

YOUR PERSONALITY; A STUDY IN CARS

By Claire Stewart Boyer, Salt Lake City, Utah

IF you are unhappy, your personality is out of order. We are much like the cars we ride in—when we boil over it is for lack of fresh water; when we grumble and creak we need the oil of joy. We sometimes break a spring of hope, and need a new one. We lose a bolt of faith, and come to pieces; the horn of courage collapses, or the whole chassis has a breakdown.

And people who ride through life with us become just as disgusted with us—if we need fixing—as we are with our cars. Now a garage is a consolation. When you feel out-of-sorts, go to people who are good disposition-mechanics. Just a new bolt of thought screwed in the right place, a twist to your point of view, and you are ready to dash about with a new assurance on the errands before you.

Every once in a while we need to have the battery charged. A good stimulating lecture or a challenging book will do the trick. Perhaps the starter won't work. Well—a good friend can put a new spring in it. Now, of course, you can be a driver or you can be a garage mechanic; but no matter how important you are, you stand humble before the person who can set you going joyfully and confidently on your way.

Of course there are people who don't hear the noises that are signals of danger until the chassis breaks down. Someone in the family may tell them but they take no heed. In fact, they look upon the enlightenment as an insult instead of a kindness. To such as these, only a tragedy can open their eyes.

The discreet automobilist is the one who knows just how a car is made. He has learned all the parts,

he knows their purposes and how they fit. He could assemble a whole car if necessary. The physician has told him about himself physically, the psychiatrist about his mind and emotions, and the preacher of his need of the Master Mechanic, Christ.

How much happier we would be if we knew our make-up, our tendencies, our habits; if we had a picture of the whole self as it ought to be—and then set about to adjust ourselves in harmony with the picture! But too often we run on three cylinders, and ignore the fact that there is added strain and danger as a result.

"I can get along without church," said one individual. Might as well say, "I can get by with only one headlight." Religion and philosophy are the disks that light our path, and we need them both.

The number of automobile accidents today parallels the number of personality mishaps. If you are unhappy, your personality is out of order, and you must find a mechanic, or be one yourself. Isn't the world that's wrong, not your family, nor your boss—*it's* yourself.

THE CHALLENGE TO GO FORWARD

When the church is endued with power she will obey the command of the Lord. The command he gave was "Follow me." The order he spoke was, "Go ye." The trumpet he blows "Forward." He has never been satisfied with trench warfare. He expects us to carry the fight to the very gates of hell, and if we do, we have promised that "the gates of hell shall not prevail against us." Shall we advance with Christ or shall we break into retreat? By the grace of God we shall go forward. Let "Forward with Christ" be our watchword.—*The Baptist News-Mexican.*

Peter Delivered from Prison

By John Snape, D.D., Los Angeles, California

I LIKE Peter better than Paul; Paul tells us what he had done for Christ, but Peter tells what Christ had done for him." Thus spoke an old deacon, at prayer-meeting; in my first church, twenty-five years ago—and I have often thought about it since.

A California preacher has summed up and characterized the whole history of the Christian church in four words: personal, political, philosophical, practical.

Personal—three hundred years of fellowship; Jesus Christ enthroned in the midst; surviving persecutions and conquering the Roman world.

Political—one thousand years, in which the church sought a political expression and plunged deep into a political experience.

Philosophical—four hundred years following the Reformation; the age of creeds, sects and competing philosophies.

Practical—the present age; which has as its motto, "produce the goods."

Nobody can doubt the general accuracy of this bare outline of the history of the Christian church; the difficulty is to get men and women to see the immediate and vital necessity of making practical, in this very practical age, the Christianity we profess.

Said Norvall Hawkins, of the Ford Company of Detroit: "Business has become converted to religion the past few years; now it is time for religion to become converted to business." By which, of course, he meant that it is time for all religionists to make a business of their religion.

Civilization is a wild man who has learned to wear clothes. War is a return to savagery and the jungle. Sin is abnormality. Christianity is the angels' song of "peace on earth, good will to men"; and by its unflagging devotion to its theme it seeks to woo humanity from cannibalism to civilization,

FROM THE SILENT PUPIL

A Message to the Church School

By PERCY ROY HAYWARD

I am the pupil who never has much to say.

I come and go—silently.

A few casual greetings; an answer to an occasional question; a scattered comment here and there; but these are all.

My teacher does not know what I think about things, about life, about the school, about the class.

My companions do not feel acquainted with me, nor I with them.

It may be that I am silent because your school seems to me to be so far above me that I am awed and quieted by it.

Perhaps, it seems to be below me, so that I feel superior and above it.

Maybe I do not think, and so have nothing to say.

Or, I may think too much.

It may be that I am lonely and need a friend.

Perhaps I am looked down upon elsewhere and need the church to help me live.

I need some gracious words, some releasing hand, an understanding heart to reach across the chasm I have built and draw me close to other people.

Then I will no longer be your silent pupil.

from barbarism to brotherhood, and thus to bring all the rushing rivers of life into one central stream of blessing and benediction to mankind.

If you simply skim the surface of present world conditions you may say one of the three things: that civilization has failed, and fallen in of its own rotten weight; that communism, passing through its birth-throes, will presently be established as a world order; that

Christianity, in its present form, is a failure, and there is no remedy. But whether you look at the world of today through the eyes of a fatalist, or a communist, or a chiliast, or a pessimist, or a thoughtful Christian, with disciplined powers of observation, and confesses that thinking about things is a direction and not a finality, you cannot escape your obligation in the matter of leadership.

Call the roll of nations, and let one adjective describe the conditions of each of them, and you must conclude that civilization is in a bad way; and that unless something is done about it, it is likely to get worse. Are we not setting forth a world condition when we say: Restless China, Ambitious Japan, Seething India, Groping Africa, Volatile Egypt, Puzzled Palestine, Blundering Russia, Recuperating Germany, Watchful France, Distressed Ethiopia, Perturbed England, Cocky Italy, Complacent America?

Let us face the facts and not bury our heads, ostrichlike in the surface sands of our boasted civilization. Let us set ourselves with all diligence to make this land of claimed democracy and freedom a Christian land. *A new deal can easily degenerate into a raw deal unless it is shot through with a moral ideal.* If moral leaders keep still in a time of moral danger, like this, the very stones will cry out against their moral recreancy.

Herman F. Smith, of Milwaukee, president of the Music Educators' National Conference, gave this picturesque recipe for the making of a teacher: "For the making of a teacher, select a young and pleasant personality. Trim off all personal characteristics. Pour over it in equal parts the wisdom of Solomon, the creed of young David, the strength of Samson and the patience of Job. Season with pepper and the oil of sympathy. Cook in a hot classroom, tend

with a fork thrust in by the principal or interfering superintendent. When done to a turn, garnish with a small salary, and serve hot to the community." Preachers and teachers share equally the problems of our day.

A young fellow said to his father the other day, "Dad, your generation has made a sorry mess of things." Well, we know it, but we hate to have it rubbed in so frankly. For one thing, we've got to do something about the anarchy we have handed over to the next generation. Recently I listened to a representative of an automobile company, pleading with automobile drivers to use greater care in driving, for the sake of little children, for the sake of the aged, for the sake of all citizens. He said that as a result of the World War, America lost, either by direct killing or through wounding and subsequent death, 300,000 persons; but that since the war, 325,000 persons had been killed in America by automobile accidents. Moral leaders, young and old, this terrific slaughter must be stopped. It is as much the duty of the teacher as of the preacher to stop it.

Another thing: We must unite in a relentless, undiscouraged, intelligent fight on liquor. Some of us knew it before, and everybody knows it now, that the advocates of repeal were liars and hypocrites. They prated of their advocacy of sobriety, of their detestation of the saloon, of their horror of bootlegging, and immediately substituted blind-pigging for bootlegging, increased drunkenness a hundred percent, multiplied saloons in every city, and made bartenders out of waitresses. There are now in America 700,000 places where drink may be purchased. There were only 177,000 saloons in pre-repeal days.

Groups of America's young women are now meeting in drug-stores and tea-rooms and restaurants and country clubs for the "cocktail hour." They are encouraged to it and enticed to it by signs that read: "Cocktail hour from four to seven. Ladies specially invited." And what this is doing to the loveliness of American

womanhood it is horrible to contemplate. It is roughening her beauty, ruining her complexion, befouling her breath, lowering her moral resistance, corrupting her manners, changing her standards, and bringing her down to the lower level of her unrefined brother.

Alcohol, in any quantity is a poison, and is to be avoided just like morphine, or strychnine, or any other poison. The only place for a glass of beer is in the sewer. See to it, O leaders of the oncoming generation, that it is dumped there!

Peter's release from prison, like all the deliverances of God, shows us that both ourselves and those we call our friends are in every way bound with the gold chains of prayer about the feet of God. Every man can build a chapel in his own breast; himself the priest, his heart the sacrifice, and the earth he treads on the altar.

The man who gets along without prayer, gets along without God. Of more value is it than Bible study, for as a man can live longer without food than without breathing, so he may live longer without eating than without breathing. "Prayer is the Christian's vital breath, the Christian's native air." The man who knows how to preach may move a multitude, but the man who knows how to pray may move God—and God can move the world.

Those who have achieved success and greatness in the world have been men whose feet knew the secret path to the secret place of prayer. In literature, Scott and Johnson; in research, Maxwell and Faraday; in business, Wanamaker and Colgate; in statesmanship, Gladstone and Lincoln; in soldiery, Gordon and Foch.

Prayer is communion and comradeship, confession and intercession, and battling. It is the recognition of filial relationship and human dependence. It is, says George Matheson, "the unburdening of our heavy hearts where we know they have been fully anticipated by the yearnings of an infinite compassion; the laying of our perplexities toward a light which we

know must arise upon them; and which, until it comes, will send peace that they may be borne; the lifting of our sin to a love which we know seeks to pardon us, and whose pardon is therefore our most just as it is our most eager hope."

The Holy Spirit is God's gift to believers, but neither God nor the Spirit of God, can force the gift upon any man. Like Christ, the Spirit of Christ is very sensitive. As on that first resurrection day, walking with Cleopas and Luke, Jesus made as if he would have gone further, and would have gone—if they had not constrained him—so the Holy Spirit now abiding in the church, infills, inspires and controls no unwilling believer. Even a cursory study of the New Testament will show that three-fourths of the work of the Spirit is wrought in the hearts of saved men. He enlightens the believer's conscience, certifies his salvation, renews his experience, helps him to pray, reveals truth to him, makes him profitable, fellowships with him, justifies and sanctifies him, and finally transfigures him. And this the Holy Spirit does by a process of growth. It is not experience, but a misunderstanding of experience, that accounts for about all the fanaticism and faddism of the world. One thing certainly is true, the special work of the Holy Spirit in the heart of a believing man creates no new species of Christian, but makes of such a Christian a joyous and victorious believer. The Holy Spirit is more likely to become dominant in the soul of a saved man through general development than by inward and immediate conformity. He may be received by faith (Gal. 3:14) or by a yielded conformity to truth.

A miracle is an event in nature which nature left to itself would never bring about. Let us therefore not fail to sense the miraculous in this story. God could have sent an angel to rescue James, as he did Peter a little later, for God has more than one angel at his disposal. Perhaps Peter's life means more to the church at this critical period of its history. At any rate

God knew best and when it was best to send the angel. Peter was well-guarded, so there could be no doubt about the miracle.

The loss of James, the first martyr, was a terrible loss; and when Herod saw that the murder of him pleased the Jews he proceeded to seize Peter also. There were sixteen soldiers—two chained

to him and two watching over him, so that he was never alone. This was the last night that Peter expected to be alive. But then the angel came. And Peter and the angel are both necessary for the miracle. There are things which only an angel can do, and things which only a Peter can do, but both are helpless without God.

finest man the world has ever known faced an unjustifiable death. He could have fought, he might have saved his life, *but in saving his life he would have denied his teaching and defeated his cause.* He had preached love and self-sacrifice as the true way of life, and that salvation, for the individual and for society, lies only along that way. Now when his life was at stake, when he could have called upon angel legions to save him, he continued in his way of non-violent love. The crucifixion of Jesus is the clinching proof of his faith that the greatest power in the world is love, and that through love and love alone can the worthiest goals be achieved. The power which he has had in the world since that fateful hour is overwhelming evidence of the rightness of his faith. We, his disciples, holding fast to that same faith, and living it to the best of our ability, can give the world its only hope for peace.

DARE WE HOPE FOR PEACE?¹

By Lee A. Howe, Jr.

THERE is in every country a small group of people who have declared with pronounced finality that they are through with war, that therefore they will not support it under any circumstances. Knowing that the government can make any war appear to be a defensive one, knowing that propaganda is sure to claim that this or that particular war is for the preservation of high moral international standards, they are prepared to suffer imprisonment, or even death, rather than support *any war*. They know that the real causes of war are likely to be economic, and they refuse to be deceived. On them, in the last analysis, rests our hope for peace.

This is a task for the church.

A hopeful fact, which to some may appear of doubtful significance but to me is of utmost importance is this: the churches have denounced war as more than a crime against humanity—as a sin against God. There is no institution in the world with a greater incentive or under more complete obligation to establish peace upon the earth than the church. There is no institution with a better program, or with more powerful resources upon which to depend. If peace is to be permanent, the church, and the church alone, must be the guiding power. What can the church do? The church can, first of all, strengthen its position in the world

as the only international fellowship based on faith in the brotherhood of man. It is a family within which national and racial barriers are broken down. Christians the world over must let the rest of the world know that they refuse to slay their fellow men—even though it mean disobedience to the dictates of temporal rulers. We have preached the gospel of brotherhood; now we must practise it.

Again, the church here in America embraces enough voters to determine the policies and practices of our government. *We* elect those who make the nation's laws. They represent *us*. *We the church* can guarantee peace by letting them know our will and forcing them to heed it. If that means political pressure, legislative lobbying, what of it? From the day when the church forced the first ten amendments to the Constitution, to the day it won a victory for temperance, it has had a vital part in the destiny of our nation, *through politics*. It must not become a political party, to be sure, but it can and must be realistic and active in its relationship to the state.

You remember the scene in the garden, when they came to arrest Jesus, and that he said, "They that take the sword shall perish with the sword"? But do you also remember this: "Thinkest thou that I cannot beseech my Father and he shall even now send me more than twelve legions of angels"? If ever the use of warlike methods was justified, it was then—when the

ANTICIPATING THE NEW HOME

At the close of a long and useful career as a minister, Lyman Beecher passed under a mental cloud; became mentally as a little child. One Sunday morning after his son, Henry Ward, had preached a striking sermon, the aged father went up into the pulpit and began to speak wandering words. With great tenderness the famous preacher son laid his hand on his father's shoulder, and turning to the congregation, said: "My father is like a man who, having dwelt long in an old house, has made preparations for entering a new and larger and more beautiful one. Anticipating a speedy removal to that new home, he has sent on beforehand much of his soul furniture."

AN AFRICAN SCHOOL GIRL'S PRAYER

"O thou Great Chief, light a candle within our hearts, that we may see what is therein, and sweep the rubbish from thy dwelling-place!"

¹ Excerpts from a chapter of Mr. Howe's *Yet We Can Hope*, "A Message to a Disheartened World," recently issued by The Judson Press, the Society's Book Publishing Department (\$1.50 postpaid).

How One Church School Creates Missionary Interest

By Sidney W. Powell, D.D., Elgin, Illinois

AS only Old Mexico can put on color like that, the young married women had strewn the tables so that they looked like one great Quezal bird, gorgeous with plumage of fretted green studded with ruby, topaz and sapphire. This fiesta garb was a pattern of gourds, of fruit piled high upon brilliant platters, of pottery and basketry, of cacti, of nut-cups in shining cellophane, and serape, brilliant like Joseph's coat, on the walls.

As the young women listened to the message given by a missionary dressed in full Mexican costume, and then brought their gifts—for a hospital in Nicaragua—and laid them on the table, I was impressed with the thought that these girls' own children were receiving their first instruction in missions, in the beginners department of the Sunday school. I recalled those wee cherubs I had seen in their room, dressed in Japanese costumes with tiny parasols to match. I saw them bowing to one another, as they demonstrated how children meet and greet each other in the land of Nippon. By way of contrast, I remembered how two weeks before the mothers of these young women, the grandmothers of the diminutive Japanese, formed a circle around this very room, as they celebrated the sixtieth anniversary of the Woman's Home Mission Society. I pondered the fact, that the church takes children as soon as they are capable of receiving cogent impressions and continues missionary training until their hair is blanching white with the snows of many winters. Mission supplies an inexhaustible fund of thrilling information, for all ages, in the sphere of the practical demonstration of Christianity.

Our beginners are not provided many programs during the year, but they are given the opportunity to make a special gift to the little yellow people whose national costumes they have worn. This is

sufficient to capture their imagination, setting them talking about it all the year, and about the night when, dressed in the same Japanese costumes, they came before the church's mid-week service—when the School of Missions was being held.

Missions is more than a program; it is a spirit and a passion. We pray and develop concern only for things about which we know. We have determined that the children of our church shall not grow up in ignorance of the outreach of the church into the non-Christian world; that they shall not be unconscious of its need, nor unsympathetic toward its claims upon them. Hence an introduction to missions at the earliest stages of their training. Neglecting this phase of their Christian education would be short-changing youth.

Every church needs to feel responsibility for something more and bigger than itself. No matter how inadequate it may be in meeting its local situation, it cannot afford to narrow its vision, nor cut itself off from its world-wide responsibility. Someone has suggested that "This is the circulation of its life's blood; which would lose its vital power if it curdled in the heart and did not flow forth to the extremities." The church that has only a local consciousness is provincial, narrow, selfish and moribund.

The time to develop a Kingdom consciousness is in youth, the period of idealism and altruism, and the place to develop it is the Sunday school, where it should be made an integral part of a well-rounded Christian education program. Missionary interest does not just happen; it is the result of organization and planning, adapted to age groups.

Our church school has a multiple superintendency. One superintendent is responsible for temperance and missionary education exclusively. He works in close cooperation with the missionary committee

of the church. Our church, by the way, can be considered a missionary church, proudly displaying as it does a certificate showing that for years it has held second place in missionary education among the churches of Illinois.

Someone must see to it that prayers, hymns, Scripture and talk in the worship programs of the school create a missionary atmosphere. The names of our classes indicate our consciousness of Baptist history and Baptist missions: e. g., "Roger Williams Men's Bible Class," "Ann Judson Class," etc.

We have sent one girl after another through the Baptist Missionary Training School and we have our own missionary in India. All churches may not do such things as this, but all may emphasize special projects and secure direct contact with missionaries.

Children have boundless imagination. Vague programs, lifeless budgets do not grip them. When we study the Negroes, we write letters to missionaries among them that we may have fresh, first-hand information. We like to give to specific causes. We learn through giving. The missionary contribution in one of the younger departments, for the past two months was fifteen dollars. Not a big sum but splendid training! Best of all, seventy-five percent of the children are giving to these objects.

Let us step quietly into the primary department. Do you see the lovely wall frieze; a purple-tinted background, with crabs, tiger bridges, rickshaws and offering baskets upon it? The children have just been studying about Kin Chan and the Crab. Each figure represents a Bible verse about missionaries learned by some little child. As the verse is recited, the child puts his cut-out figure upon the frieze. This, of course, is Chinese. While ago it was Mexican; then there was an airplane trip to Mexico; each class in the department had a different colored plan-

There was a native background upon which the children pasted Joshua-trees and Mexican som-breros. On the airplanes the ingenious departmental superintendent had fastened strings to match. As missionary and biblical material was mastered, the typical Mexican hats were fastened on the strings. Artistic? I wish you might have seen it!

Once it was Africa, represented by a large wall map of the continent. A scene was painted upon it—native huts, with the Christ in the center of the village. The rest of the map was filled in with jungle animals from some Noah's ark the superintendent had discovered. There was also a large picture of the ocean, with tiny white ships to be pasted upon its broad expanse, the ships of love and prayer and gifts, of the children, who sang as they put the ships out to sea,

"I want to send my little boat
Across the waters blue,
To say to all the children
That Jesus loves you."

They could only be put on if the pupil was able to recite a missionary verse from the Bible.

Careful planning by the officers and teachers results in perfect correlation, so that for the weeks of these missionary projects there is a single theme carried systematically through all the program and exercises of the department.

The Missionary Reading Contest, carried on by the whole church, is begun in the junior department. The Children's World Crusade is incorporated into the department. With the supervision of the superintendent, the denominational study-books for the year are presented by the children themselves. The department has its own missionary library. Credit is given for the books read. Interest in the contest and in the books themselves runs high. At the last recognition service Georjean reported four hundred reading points. "But how can you report such a total?" the superintendent asked. "Well, you see," Georjean explained, "I not only read all the books myself, but

I make mother and daddy and grandma read them too, so there are four members of the family who are always reading. We have read all the books in the library now," she added. The superintendent gives brief reviews of books of special interest, thus creating a desire on the part of the pupils to read them.

I can barely allude to the further program: of missionaries visiting our school, and writing us of their fields; of missionary plays and pageants given by the young people's department; days of prayer for missions; missionary maps with tiny Christmas-tree lights representing our Baptist stations; pictures of our missionaries—ever reminding us that they trust in us; Royal Ambassadors and World Wide Guilds; White Cross work carried through the whole church. Of course, there are missionary movies, loaned by our denominational boards.

The field is the world, an inexhaustible study, worthy of a lifetime and crammed with interest. Our Sunday school is helping many inconspicuous and unimportant people to become world citizens, with broadening horizons and increasing circles of interest. What a happy contrast to the multitudes whose sympathies never extend beyond their little or big churches!

A SHAMEFUL "PROFESSION"

By Ethel Huber

DID you ever ask your boys and girls what they are going to be when they become men and women—what line of business are they going to follow? A high school boy wants to be a civil engineer, another has decided on the law, another is going to be a "sound man" in the moving-picture industry. A little girl says when she grows up she's going to be a mother, "just like mother," and her cousin is going to be the best nurse that ever worked in a hospital.

Not one young person to whom the question was asked by this writer, has expressed a desire to

be a liquor salesman, a saloon-keeper, a brewer, a distiller, or even the manager of a cocktail lounge. A liquor journal, the *Illinois Package Liquor Review*, asks the pertinent question, "Just what has brought this industry to the sad point where some of its most important people speak apologetically of their connection with it?" *It describes the experience of an executive of a distillery who couldn't keep his own school-age daughter from lying whenever anyone asked her what her father did for a living.*

This attitude toward the booze business has always prevailed and always will, because it lives and thrives on the downfall of its patrons. The liquor business is thus in a class by itself. It is a body- and soul-destroying business.

MAN?—BUT NOT CHRIST!

I started life as every normal child does, with a high faith in man. That faith in man has not disappeared. I still see him in the terms of his possible dignity and worth—made to be God's child. But I have not lived blindfolded; and the passing decades have brought great disillusionment. I see man now as broken, weak, needy. One's disillusionment with man may have two results. It may destroy one's faith in life itself—in the very universe. It has done that for literally thousands today. They have become confirmed cynics, convinced that we live in a godless universe, without meaning or purpose, or there is another result of disillusionment with human nature. It throws into relief the need of God and the adequacy of his Christ to help. The latter is my own experience. I can see all the evidences of man's selfishness and cruelty that anyone's else two eyes behold. But they drive me to a stronger belief that Christ and only Christ has the remedy. These years have proved some discouraging things about man. They have reflected not the slightest shadow upon Christ. He stands unsullied and largely untried.—*Frank B. Fagerburg.*

The Superintendent or Minister Who Talks Too Much

By Nathan Pierce, Jr.

HE had been superintendent of our school less than a year. In almost every respect he was an ideal man for the job; experienced in the work, kindly, patient, tactful, a "mixer," and spiritual. I had congratulated myself upon the good fortune that had brought him into our church from a down-town one, and induced him to take hold of our church school. And now I noticed that already there was dissatisfaction among the teachers and scholars; that things weren't going as they should under his leadership. A little observation and thoughtful study of the situation soon convinced me that the trouble lay almost entirely in a single fault of Mr. B——'s—he talked too much. He was talking himself and the school to death, as the saying is. He was afflicted with what the rhetoric books name *cacoëthes loquendi*, but which is vulgarly called "the gift of gab."

Let it be said that he was a good talker, and that was in his favor; and he loved to talk, and he wasn't to be blamed for that; but—well, as another saying goes, "Too much of a good thing isn't good." At the opening of school he would speak a delightful, but long-drawn-out word of welcome. He would comment at length on every blessed hymn that we sang. He would introduce me, when I had something to bring before the school, or any visitor who was invited to address it, with more words than I or that visitor used. When the classes started for their study-rooms he would have some more remarks, urging attention to teachers on the part of the younger scholars, and careful consideration of the lesson. Under "Closing Exercises," the temptation "to say a few words," which of course were never few, about the lesson that had just been studied couldn't, or at any rate wouldn't, be resisted. One wondered if our superintendent was after all stupid, that he didn't sense how restless those boys and girls

were becoming, and how impatient those mothers to be home preparing the Sunday dinner, and those fathers to be at home eating it! We used to dread "special Sundays," for then it would be, if anything, worse. Prayer is too holy a matter ever to be criticized, and I never like to do it, but I will say that the opening and closing prayers of this superintendent of ours were longer than the "long prayer" that I prayed in church.

Now don't let me convey the impression that our Mr. B—— was a vain babbler, that he was emptily loquacious. What he said was as a rule interesting, informing, and helpful. But he marred deplorably the quality of what he said by the inordinate quantity of it. To resort to an overworked and rather common figure of speech, he lacked terminal facilities. Oratorically he was without shut-offs or brakes. People will stand it for a while, as we had Mr. B——, but not for long. I talked to him about it, at first discreetly, then very plainly; I quoted to him the seventh verse of the sixth chapter of Matthew, and reminded him of the story of Eutychus in Acts 20, but in vain. In the early weeks of his second year he resigned, and now doesn't attend the sessions of the school at all. I am beginning to believe that if people are natural born "talkers" you can't help it, or shut them up.

Some ministers are like that, and plenty of lay speakers. Presiding officers and suffering audiences resort to many, sometimes ingenious, methods of bringing to a halt the interminable address and the long-winded speaker. It is done with bell and gavel; but unfortunately most chairmen are cowardly, and the audience never has its hand on the bell and gavel. Disgraceful, because it is deception, is the expedient of long and vociferous applause, intended to suggest to the speaker that he has reached a manifestly natural and good "getting-off place." Sometimes, however,

that doesn't work. The Scotch and Welsh are reputed to have such a enormous appetite for religious discourse that they do not object to sermons running long over the hour, or even over two hours; not all people, however, belong to these nationalities.

The abuse or bad habit that we are considering becomes the most unbearable when there are several speakers on a program, and the next is the one we came particularly to hear, and we grow apprehensive that his allotted fifteen minutes or half-hour is going to be crowded into a mere dribble of time. Accordingly, we deafen our ears to the speaker in action and keep thinking how plainly he is breaking the eighth commandment. What the "next speaker" himself is thinking and how he feels it is needless to say. The story is current in clerical circles that one of the speakers, who supposed himself to be the last, at a public meeting had the disturbing experience of losing, while talking, all of his listeners with a single exception. The greater part of the audience, he said, had retired before he came to the platform. When the meeting was over he approached his lone hearer and asked if he might know what there had been about the address or the manner of its delivery that had held his attention and kept him there when no one else had stayed. With a sickly smile the man replied, "I stayed because I was the last speaker on the program." The moral of this story is thus also for the makers of programs, of Sunday school conventions and conferences, and public gatherings in general. The moral of our remarks as a whole, is for some Sunday school superintendents and preachers, possibly for a few of the people who take part in the church prayer-meeting. Be economical in your speech! The Greeks had a fine apothegm of advice—"Do not say too much." The considerate public speaker will keep it in mind

From the Director's Desk

By Ulysses Stanford Mitchell, M.A., Th.D.,

Director of Social and Adult Education

LIFTING THE STANDARDS OF ADULT WORK

IN the course of travel throughout the Northern Baptist Convention I make it a practice occasionally to slip into an adult class, for observation, without revealing my identity. Almost invariably I go away disappointed and depressed.

The dull routine and monotonous humdrum of many organized classes is repelling. Those who do come are motivated largely by a sense of duty rather than by the eager expectation of receiving vital instruction and guidance in Christian faith and practice. Could this be one very real reason why many classes and churches have difficulty in holding newcomers?

The same commonplace approach to and treatment of the lesson each Sunday is indicative of poor teaching preparation and techniques. When class discussion is on a low plane and consists mainly of rehashing opinions and personal prejudices it reflects not only little or no preparation on the part of the class, but also weak leadership.

Actual teaching time for the average adult class is less than thirty minutes a week. Imagine mastering a foreign language or world history in thirty minutes weekly—to say nothing of the futility of such classes without adequate preparation by pupils of the class.

Adult study groups need to emphasize and require both teacher and class members to prepare in

advance. This will eliminate idle talk and irrelevant arguments. Furthermore, every Baptist church needs to devise ways to materially increase teaching time for adults. It is with this in mind that *Schools in Christian Living* and the *Learn-*

wide-awake, well-prepared teacher who knows exactly where he wants to go with the lesson. If the group is not too large there is some class participation. And how they do enter into group thinking on the subject of the hour. Their very

attitude represents an intelligent effort to get at the bottom of the issue, to understand the facts, to consider alternate solutions of the problem, and deciding what is to be done and how and when to do it. How does your group classify? Do you really want to improve your adult work program?

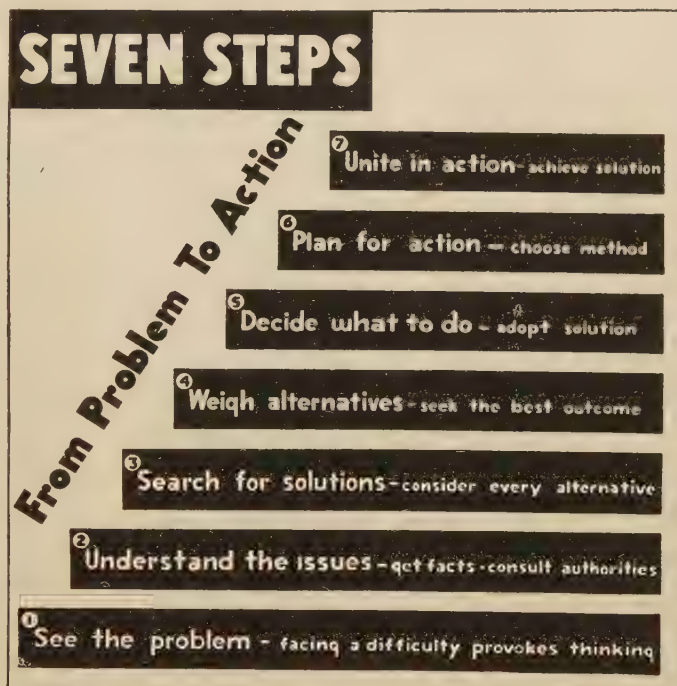
Secure the Adult Work Packet (50 cents) and start studying. In addition to the packet secure, if possible, *The Way of Adult Education*, by Earl F. Zeigler (\$1.25).

Gossip—Cut It Out!

A deplorable violation of the ninth commandment is the common form of slander that is called gossip.

The talebearer still walks among us, and "at every word a reputation dies." Henry Sloane Coffin calls gossip "a prevalent form of murder." Even the persons who think it wrong to carry scandal are quite willing to listen to it. One adult class decided that for its project in "personal development" it would try to eliminate gossip from its own ranks. The members pledged themselves to spend their conversation periods talking about the commendable things which they had heard about each other. It worked wonders in that group.—*Front Rank*.

Procedure in Group Discussion



From *Group Work with Adults*, 15 cents.

ing for Life study curriculum are offered to churches.

Now there are churches where I fail utterly to slip quietly into the class incognito. They have a welcoming committee who not only insist upon shaking hands but warmly avow that I'm actually welcomed and wanted. They want to know my name, my vocation, where from, if recently moved to the community, would I be sure to come again to share with the group in helpful study and service? And what a perfectly grand time we have with such groups!

The successful study group has a

Recent Books

Order All Books from The American Baptist Publication Society

CHINA THROUGH A COLLEGE WINDOW. By William G. Sewell. Friendship Press. 1938. 183 pages. Price, \$1.00.

Have you wondered what life is like in a Christian college in China today? Have you an understanding of the problems confronting the Christian teacher in that vast and now sorely distressed land? Do you know what measure of success attends the efforts of the missionaries? To these questions this book gives a fascinating and enheartening answer. Its chapters abound with insights into the character of the Chinese people—insights which enable one better to understand the present situation in the Orient. The author has drawn freely upon his personal experiences and the book is in every way authentic.

THE CHRISTIAN MESSAGE IN A NON-CHRISTIAN WORLD. By Hendrik Kraemer. Harper & Brothers. 1938. 455 pages. Price, \$3.00.

For the serious student of missions, and, indeed, for every thoughtful Christian, this substantial volume will possess more than ordinary significance. It was written at the request of the International Missionary Council to serve as discussion material for the World Missionary Conference to be held in Madras this year, and the work is in every way worthy of that important purpose. The author is Professor of the History of Religions at the University of Leyden. The Archbishop of York in the foreword declares: "This book is likely to remain for many years to come the classical treatment of its theme—perhaps the central theme for Christian thought in this age of multiform bewilderment. It will bring new confidence to many who are perplexed, and supply the principles of missionary policy for our generation."

STORIES OF HYMNS FOR CREATIVE LIVING. By Charles Arthur Boyd. The Judson Press. 248 pages. Price, cloth-bound, \$2.00.

Hymns for Creative Living, in the couple of years since it was first issued, has attained great popularity. Church groups in the various denominations are finding it a hymnal that promotes a sane and spiritually healthful taste for religious song and that is at the same time usable and popular. Appealing features are the inclusion of some unfamiliar hymns that are too good not to be familiar; of the best newest hymns; and hymns of brotherhood, service and world peace (there are three by John Haynes Holmes). Yet the great classics are not missing—and the indispensable "gospel hymns."

Compiled by a committee of young people, and with the younger element in

church circles especially in mind, it is being found acceptable to almost any religious gathering—in short, a small-sized general hymn-book. Its small size, moreover, enables the publishers to sell it at a modest price.

The present book is intended to be a companion volume—a Guide—to *Hymns for Creative Living*. It is believed that its use will greatly further the cultivation of worship through song—that is the intention of the hymns. It is not a mere collection of hymn anecdotes, but in addition to facts about authors, composers and the occasion of the writing, it offers helpful suggestions for the better rendering of the selections. Unusual attention is paid to the story of the various hymn-tunes. Four different indexes help to facilitate the use of the book.

The author, Charles A. Boyd, is a recognized authority in hymnology. His particular interest is the place of music in the worship of the church and the curriculum of the church school. He has collaborated with the well-known hymnologist, H. Augustine Smith. Another book of his, *Worship in Drama*, is also a Judson Press publication.

STORIES FROM THE OLD TESTAMENT. By Maud and Miska Petersham. Winston Company. 1938. Illustrated in color. Price, \$2.75.

The Petershams have done some of their best work in this beautiful book. In it they have told the stories of Joseph, David, Ruth and Moses in words that follow closely the biblical account, and with no attempt at interpretation. As would be expected, their greatest contribution is in the beautiful illustrations, most of them reproduced in six colors. As a gift for an individual child or as a book for the browsing-table in the primary department, it would be most appropriate.

SONGS FROM MANY LANDS. By Thomas Whitney Surette. Houghton Mifflin Company. 1938. Price, \$2.50.

This book, edited by The Association for Childhood Education, is a real contribution to the field of music for children. The seventy-five folk songs from many different lands have been carefully selected and piano accompaniments have been written for each piece. An eleven-page introduction gives guidance to parents and teachers on the selection and use of music with children. The colored illustrations add to the charm of the book and help make it significant in its field.

THESE BOYS OF OURS. By Frank H. Cheley. Fleming H. Revell Company. 1938. 120 pages. Price, \$1.25.

The boy problem is really a parent problem, and mothers and fathers who would guide the lives of growing children must first control their own. The author,

who is himself a Dad and the owner and director of the Cheley Colorado Camps, speaks from experience and in plain language, giving practical advice to parents who would understand boys and the supreme importance of home life in character building.

THE GREAT STORY. From the Authorized (King James) version of the Bible. Harcourt, Brace and Co. 107 pages. Price, \$2.00.

Have you ever wished that you might read the story of Christ's life as it is found in the dignified and beautiful language of the King James version, and yet without the repetitions for the four Gospels? This is such a book, giving the story in a continuous narrative, changing not a single word of the old translation.

ADVENTURES OF SERVICE: STORIES OF MODERN PIONEERS. By D. M. Gill and A. M. Pullen. Friendship Press. 1938. 127 pages. Cloth, \$1.00; paper, 50 cents.

Ten stories of modern men and women who, in widely differing spheres, found a thrilling and worth-while life in the service of their fellows. The book will supply teachers with the finest type of fresh illustrative material.

Humor

"THE examinations in that school are very unfair," said one man.

"What makes you say that?" asked his neighbor.

"Why, the history teacher asked my son questions about things that happened before he was born!"

BILL. "I think I must have a real sense of humor, for whenever I see something funny, I have to laugh."

PHIL. "You must have a pretty tough time shaving."

THE old-fashioned farmer was hard to convince.

"No," declared he, "I'll have no such contraption in my house. Pianers are bad things."

"Oh, Father," protested his daughter, "this is an upright piano."

Lesson Topics for April

April 2. SAUL BECOMES A NEW MAN. Acts 9:1-12, 17-19.

April 9. PAUL PREACHES THE RISEN CHRIST. Acts 13:16, 23-31, 38, 39; 1 Cor. 15:19-22.

April 16. PAUL ESTABLISHES CHURCHES. Acts 14:1-17, 19, 23.

April 23. PAUL WINS RECOGNITION FOR GENTILE CHRISTIANS. Acts 15:23b-29; Gal. 2:1, 2, 9, 10.

April 30. PAUL CROSSES INTO EUROPE. Acts 15:36; 16:4-15.

International Sunday School Lessons

(Improved Uniform Series)

First Quarter, 1939: Life and Work of Peter

AIM: To learn from the experiences, activities and teachings of Peter how the spirit and ideals of Christ may find practical expression in our experience and life today

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1937, by the International Council of Religious Education and are used by permission.

Lesson 10. March 5

PETER PREACHES TO GENTILES; OR A FAITH THAT BREAKS DOWN RACIAL BARRIERS

Acts 10: 1-48. (Verses printed, 30-48)

Prepared by MITCHELL BRONK, D.D.

Devotional Reading for the Opening Service: Psalm 98: 1-9

KEY VERSE: Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.—Isa. 45: 22

30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

34 Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:

35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.

36 The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)

37 That word, I say, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached;

38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

40 Him God raised up the third day, and shewed him openly;

41 Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead.

42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.

43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them speak with tongues, and magnify God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

to Christ, but also thereafter carefully trained in sound Christian doctrine; and protected against false teachings.

Thursday. The Giant of Prejudice. Luke 10: 30-37. It seems as though religious barriers are the most impregnable of all, the hardest to break through; but how quickly the world learned that the love of Christ can break them down. If the world of our day only had more of that love!

Friday. Life for All. Acts 11: 1-18. That sheet may be taken as prophetic of the church that was to be: a great mixing-pot, or mixed-up mess of all sorts and conditions, races, nationalities and colors.

Saturday. Universal Brotherhood. Micah 4: 1-4. Two points are significant here; they say, "Come, let us go (together) up to the mountain of the Lord"; and, second, they make over their implements of war into implements of agriculture. Bring people to Christ—stop warring!

Sunday. The Father of Us All. Isa. 45: 20-25. Walter Rauschenbusch said that when Jesus named God Father he preached a powerful brotherhood sermon, which we preach over again every time we say the Lord's Prayer; but, added Rauschenbusch, how few men are able to call God Father, in that sense.

At the Threshold of the Lesson

In a double sense that love which is charity must always come into play in our treatment of this problem of racial antipathy and hatred. Only love in its highest form, that is, the love of Christ, can help us break and go through the unrighteous barriers of race, class and religion. On the other hand, we must learn to be charitable toward

A Bible Message for Every Day

Monday. A Devout Centurion. Acts 10: 1-8. The Roman soldiers at the cross were hard-heartedly indifferent to the suffering, dying Jesus; but Roman soldiers (captains, centurions) on the whole show up pretty well in the New Testament—shaming most of the Jews!

Tuesday. Peter Preaches to the Gen-

tiles. Acts 10: 34-48. Peter was losing his inborn Jewish exclusiveness, and so becoming more Christlike. He and Cornelius were drawn to each other by the power of God—who is "no respecter of persons."

Wednesday. A Blessing for the Gentiles. Gal. 3: 6-14. The missionary lesson here is, that the gentile (non-Christian) world must not only be won

those who because of training, environment, or ignorance of Jesus' teaching, look down upon or askeance at people of alien blood.

That vessel, "as it were a great sheet," was a "melting-pot," as we use the expression. See in its heterogeneous, squirming, animal mass the scores of races, the half-dozen complexions, the medley of dialects, and the clash of faiths of any large city! And they are all *kosher*, not taboo; your brothers, God's creatures, souls for whom Jesus died. "What God hath cleansed, make not thou common."

Jesus' command is: Disciple all nations. But we shall never do that, or even undertake it, so long as we regard certain lands and peoples as not good enough, or intelligent enough, or clean enough, to be members of the family circle and brotherhood of Christ—with us. The progress of foreign missions, and all missionary endeavor, for that matter, will ever be conditioned upon the banishment of racial antipathies.

The Lesson Before Us

I. JESUS' ATTITUDE AND TEACHING

In the face of Jesus' unmistakable teaching, to which he had listened over and over again, and the whole tenor of Jesus' gospel, why did Peter need such an experience as this to draw him out of his Jewish narrowness and bitter race prejudice?

Well, we modern Christians have that same teaching, and a clearer understanding of that gospel than Peter had, and yet see how unwilling multitudes of people in our churches are to accept the great Christian principle that in our Lord Jesus distinction cannot be made between Greek and Jew, circumcision and uncircumcision, bondman and freeman.

As a theory, as a teaching, perhaps, we all accept this principle. The lesson here, however, means more than that. It doesn't involve simply the matter of *kosher* and *tref*, whether such and such food is ceremonially edible; but it puts to us the question, Are you willing to sit at table, in his home or yours, or in your church, with your brother of some other race, or nationality, or color, or class, or party? Until we have settled that question, practically and definitely, Peter's vision and experience are pertinent for us.

II. CORNELIUS' BAPTISM CREATES A SENSATION

The space devoted here in Acts to Peter's vision and the conversion of Cornelius is evidence of the fact that the incident looms large in the view of the early church. The baptism of this Roman officer profoundly stirred the whole Christian community and well-nigh split it asunder.

Cornelius is the first out-and-out gentile church member. A beginning

had been made of the evangelization of the Samaritans; but they were after all Jews, however questionable their Judaism. The eunuch was a Jewish proselyte. Paul had had his call to preach to the nations, but had not yet entered upon that ministry.

III. GOD USES A VISION

Whenever men reach out toward God, God sends his messenger to meet them. He brings people together in wonderful ways. What a dispensation it was: these two complementing visions, and the proximity of the towns where the two men happened to be! Peter was a Jonah who would never had gone to Caesarea without the impulse of that vision.

Though Cornelius is called a centurion, his band probably comprised several hundred men. Caesarea was the largest military station in that part of the empire. He was evidently not a proselyte, but only very much interested in Judaism, and one who had through it become more deeply religious—"not far from the kingdom of God." Such people are always seeking the better, the best in religion.

Judaism was an improvement on his Italian polytheism, but Peter was to have the privilege of teaching him a still higher faith. From Peter's own account (11:14) we infer that Cornelius was praying that afternoon for more light, more knowledge of the true God.

IV. PETER'S TRANCE

And shall we not suppose that this question of the allowable and the forbidden in one's diet had been troubling Peter just before he dropped off into the trance? The thought—or smell—of the dinner that was being cooked down-stairs may have recalled to his mind words that Jesus had spoken about this matter. The church was as yet Jewish-Christian and the disciples were perplexed as to what they should do with their Jewish forms and practices. Peter evidently still regarded himself as an orthodox Jew (Acts 10:14; 11:8).

Had he forgotten Jesus' word, recorded in Matthew 15:11? The God who laid down the laws of the older dispensation had a right to revoke them, and this God in Jesus had done—as Peter was now to be shown. The world would have been spared a great deal of trouble and confusion if men had more generally heeded the declaration of the voice, "What God hath cleansed, that call not thou unclean" (10:15; 11:9).

V. THE MEETING

That Cornelius had assembled his relatives and friends to hear God's message through the apostle is another indication of his real interest in religion. It is religious if you have something good to want to share it. Notice that Peter's Jewish principles still greatly intrigue him; he is however be-

ginning to put two and two together, catch the meaning of what is happening, and in his little sermon he frankly comes out with an interpretation of the gospel that completes itself in "God is no respecter of persons."

Notice how the word "all" is constantly on Peter's lips in this short address: "He is Lord of all"; "all Judea"; "healing all"; "witnesses of all things"; "to be judge (not of some, but of the living and the dead" (i. e., all humanity); "all the prophets"; "every one." No longer may we speak of Peter's Jewish narrowness. Thus the barriers of race and nationality break down before the preaching of the gospel of Christ.

VI. THE SEQUEL

As if to attest still more clinchingly the welcome that Christ had for the non-Jewish world the Holy Spirit was imparted to the company of Cornelius. Peter's thorough conviction is expressed in his desire that these Gentile converts should be baptized. We learn here that in the apostolic church baptism was regarded as a natural sequence of conversion, but not as an absolute prerequisite for full discipleship (gift of the Spirit).

The Christian congregation at Jerusalem were greatly disturbed when they heard about it. But when Peter tells them the whole story they cannot any longer demur. Indeed, they rejoice with Peter that to the nations as well as to Israel God had granted repentance unto salvation.

The question arises, Why, in the face of this experience, did Peter afterward waver in his views and attitude concerning conflicting Jewish-Christian matters? (cf. Gal. 2:11-21). Well, wasn't it just like Peter? He was not being transformed from a Simon into a Peter ("Rock") in a day! Still, his conduct later on, especially at the council of Jerusalem (Acts 15; Gal. 2) shows that the impression of this Joppa-Caesarea experience was lasting upon him.

Practical Questions for Class Discussion

- ¶ Do you try to account for the persecution of the Jews in Germany? What breakdown of the Christian religion there? Yet for a thousand years the Germans had been a Bible-reading, Christ-worshiping people. What then?
- ¶ What sort of racial and national unity (oneness) might we expect in a thoroughly Christianized world?
- ¶ What racial characteristics arouse in you the greatest antipathy? And which, that are peculiarly American, do you suppose must be hateful to other peoples?
- ¶ How did Peter show tact in dealing with Cornelius? Suggest some of the things that conduce to and intensify race prejudice.

- ¶ How may the church counteract race prejudice? Give any illustrations that are encouraging.
- ¶ How do race prejudice and religious prejudice differ, and how are they related?
- ¶ How would you determine whether some new way in religion is good, or harmful?
- ¶ When is tolerance a vice, and when a virtue? How prevent the former?
- ¶ What applications does this lesson have to modern foreign missionary work?

Notes and Comments

Soon it was the gentiles that seemed to be the most eager to hear about Christ. They gave the movement a new name. "Christianity," by which it has since been known. The church among the Jews was to die out, but the gentiles were to take the "Way" of Jesus, adapt it to their own needs, and make it into a great universal religion.

Cornelius was "a proselyte of the gate," or a "God-fearer." There were

many gentiles who were admirers of Jewish ideas, doctrines and practices. They feared Jehovah, fasted, prayed and observed Jewish hours of devotion. These people were not incorporated with the Jewish nation or bound by all their laws and ceremonial restraints. The Levitical law was not imposed upon them, because they were not circumcised. But they were bound to worship the true God and observe certain moral precepts.

"Have your vision of God, but descend from the housetop to answer the men who knock at your door."—*F. B. Meyer.*

"To render a service to a man is the best remedy for prejudice against him."—*Lyman Abbott.*

"We should not be too hard on Peter. It is not easy to break with an old prejudice, of religion or race, and Peter had here to break with both such prejudices. When more of us can take a new right point of view without wavering, it will be time for us to criticise others who cannot."—*Herbert W. Hansen.*

A friend of man was he, and thus he was a friend of God.—*Wilson MacDonald.*

in our housework is a fine, Christian girl. Her prospective husband holds the degree of doctor of philosophy—apparently a splendid young man of integrity and ambition. The two want to get married. They can find no decent house for rent. Now there are many empty houses and apartments in our city, but not one of them is open for a Negro couple. Social injustice!

Once I directed a large staff of workers in a public position. The wife of the local secretary of the Negro Y. M. C. A. held a desk job. Her place was in a very commodious room, holding some twenty desks. She looked like a white woman, though there was Negro blood in her veins. A white woman, after working in that room for two months, learned that Mrs. X was Negro. She raised a big "fuss," and insisted that Mrs. X be moved from the room, for she would not work with "a nigger." Now Mrs. X was very quiet and very efficient in her own sphere of activity. Social injustice! (Mrs. X did not lose her position or her desk. Mrs. White Woman made herself so obnoxious and so neglected her work that she lost her position.)

Do we sense the full significance of Peter's words? "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is acceptable to him."

I like to consider this vision of Peter's, and the logical lesson to be deduced therefrom with the behavior of Jesus when he entered into conversation with the woman at the well. How strange it was that the Jews had no dealings with the Samaritans. How very strange that Jesus, a Jew, condescended (?) to talk with a Samaritan about the big question of salvation.

"Monopolistic" is not applicable to religion. Intolerance and Christianity are antipodal. As to faith, prejudice is aberrant. God's love is not circumscribed. Should ours be? There is no favored clause applicable to you and me. The presumption of salvation extends to every nation for those who fear God and work righteousness. *We* are God's children—so are *they*.

Before My Class of Women

*Colena Michael Anderson,
Redlands, California*

In the Prelude of Basil Mathews' *The Church Takes Root in India* there is such a beautiful example of how the Christian faith breaks down racial barriers that, even though you may have paused over it as I did when using the book in the School of Missions, I am constrained to ask you to read it again:

"A glimpse of the future place of the Christian church in India in this shaping of world events was symbolized in the University Church at Oxford, in the summer of 1937, at the World Confer-

Teachers' Helps

In the Men's Class

Charles C. Stillman, Columbus, Ohio

PETER PREACHES TO GENTILES

What do you think of this? It is taken from the morning paper of today (November 11, 1938), in Columbus, Ohio.

"Presented to Temple Israel in grateful appreciation for the hospitality in opening the temple for our church services, April to October, 1937; in recognition of our common purpose to serve the kingdom of God; in pledge of our abiding friendship.—The Broad Street Presbyterian Church."

The words were on a plaque presented during a dinner given by the Presbyterian pastor and officers of the church to the rabbi and officers of the temple. In accepting the plaque, the rabbi said: "I hold very strongly to the belief that while each can and should remain loyal to his own faith, there is every reason why Jews and Christians should live on terms of utmost cordiality, helpfulness and mutual respect."

The same paper carried accounts of the horrible persecution of the Jews in Munich. Stores operated by Jews were looted, and individual rights were trampled upon.

Over and over again, the Christian church stresses tolerance and the repudiation of national and race prejudice. Time and time again, in ecclesiastical history and in the individual lives of

Christians, the theoretical recognition of tolerance as a virtue has given way to the practice of injustice in concrete situations.

This Cornelius-Peter incident is a great lesson to teach the universality of God's love. Jews and non-Jews got together. Without discrimination, the Holy Spirit fell upon all who were listening to the message of Peter. As if a testimony to mutual respect and understanding, Cornelius and his associates asked Peter to remain with them for a few days. Apparently he did so. There seemed to be a spiritual communion powerful enough to overcome the force of traditional bias and prejudice.

We are in deep water when we talk about social relationships as a test of respect for and interest in peoples of different religions and races from our own. If our faith breaks down racial barriers, does it necessarily mean that our intimately individual and social likes and dislikes must be ignored? Do our faith and charity require us to live with people, whether black or white or yellow, Christian or non-Christian, in social relationships? Deep water, did I say? You do your own swimming.

What can be said with conviction, in my judgment, is that the test of faith is our intention and willingness to accord full justice to all people in the complicated maze of business, political, educational and social situations.

Housing is a good example. The daughter of a Negro woman assisting

ence on Church, Community and State. At the celebration of the holy communion by the Archbishop of Canterbury we took the bread and the wine at the hand of the Bishop of Dornakal, in fellowship with Negro and French, Chinese and Japanese, Scandinavian, American and British, Russian and Korean. As we of so many races and nations received the emblem of the eternal sacrifice and of everlasting life at the hands of this Indian fellow Christian, we knew ourselves to be members of a world community—the universal church."

Here is an experience foreign to most of us. As I read it I wondered how you and I would react to such a situation. Would we thrill to it? Or would some remnant of race prejudice interfere with our complete appreciation of its deep significance?

Can you imagine yourself taking the holy communion with Christians of other races? With British, German, French, Swedish, Norwegian, Danish, Italian? How foolish to ask! Of course we would. Are they not a part of us Americans? True, but how about Chinese, Japanese, Indian? And closer home, Negro? Nor is this a one-sided affair. You who are Negroes—how do you feel about taking the Lord's Supper with a Caucasian? Are you able to forget some things and think of him only as a brother in the faith?

Someone says, "It's one thing to take holy communion with men of other races at a world conference away from home; it's another thing to take it with men of other races who live in one's own home town."

Is it?

It must be, for Basil Mathews continues:

"As we at Oxford, however, contemplated the world into which those men and women would return from that service, we knew that tragic separation defies such oneness. The Negro would go back home to find again that he was barred in parts of his native land, whether Africa or America, from access to holy communion in company with white Christians. The Indian would go back to find—in spite of much miraculous unity—in some churches caste separation as between Indians, and in some other churches, race separatism. The Japanese and the Chinese would go back to find the divine state in a mystical totalitarian form claiming absolute authority over all the life of all its subjects and so denying that sovereignty of Christ which is the root of our unity."

For how much of this race separatism are we, individually, responsible?

On the boxes distributed for the National Committee on Woman's Work this year—the boxes with the design of Bridges—there are lines from a poem by Walt Whitman. In the light of today's lesson they take on new mean-

ing, and their suggestion becomes more challenging:

Lo, soul! seest thou not God's purpose from the first?

The earth to be spann'd, connected by network,

The people to become brothers and sisters,

The races, neighbors. . .

The oceans to be cross'd, the distant brought near,

The lands to be welded together.

Not all Christians see "God's purpose from the first." That may not be their fault; not all are gifted with the same range of vision. The disturbing truth is that many do see God's purpose that "the people become brothers, sisters; the races, neighbors," and yet are not willing to lift a finger to bring it about. They hug to their hearts their own pet racial prejudices—and trust world brotherhood to the other fellow.

"Sure, I believe all men are equal in the sight of God," they say, "but don't ask me to sit next to a Chinese at a church service," or "to eat at the same table with a Negro," or "to patronize any hotel that allows people with skins a few shades darker than mine to register," or "to live next door to a foreign family; I don't care how neat they are." These are not hypothetical cases. These are statements that I have heard, and some of which, as you know from previous articles, I have seen demonstrated.

During all these past days of terrible conflict in China, it has come to me with crushing force that American Christians have a great responsibility in China's tragedy, and apart from their barbaric profiteering in munitions. If ever the whole story be told, I believe—and I am not alone in the belief—we shall find that the overflow of our racial prejudices against the Japanese, as evidenced in the Exclusion Act, is now bearing its logical fruit in the demonstration of military power by a nation suffering from an inferiority complex.

"We're not good enough to come to your country as other nations come, under a quota. You think us inferior, most undesirable. Very well. We'll show you we are a nation with power, and a will to an empire. We'll prove our worth. You think us insignificant. We'll show you how very significant we are."

"Lo, soul! seest thou not God's purpose from the first?"

The Lesson Illustrated

THE LINE OF PREJUDICE

Mr. T— sees religion, not as a sphere, but as a line; and it is the identical line in which he is moving. He is like an African buffalo—sees right forward, but nothing on the right hand or the left. He would not perceive a legion of angels or of devils at the dis-

tance of ten yards on the one side or the other.—*John Foster.*

Too many Christians do this.

PETER TO CORNELIUS

There is a story of a rare tree in the Jardin des Plantes, in Paris, which bore blossoms but no fruit; until one year fruit also was born. They discovered a tree of the same kind at a great distance, which at that season had blossomed, and the fructifying pollen had been carried by the wind or insects to the tree in Paris. Such were the experiences of Peter and Cornelius.

PRAYER FOR FREEDOM FROM RACE PREJUDICE

O God, who hast made man in thine own likeness and who dost love all whom thou has made, suffer us not, because of difference in race, color or condition, to separate ourselves from others and thereby from thee; but teach us the unity of thy family and the universality of thy love.

As thy Son, our Saviour, was born of an Hebrew mother and ministered first to his brethren of the house of Israel, but rejoiced in the faith of a Syro-Phœnician woman and of a Roman soldier, and suffered his cross to be carried by a man of Africa; teach us, also, while loving and serving our own, to enter into the communion of the whole human family; and forbid that, from pride of birth and hardness of heart, we should despise any for whom Christ died, or injure any in whom he lives. Amen!—*Mornay Williams.*

MISTAKEN

Some time ago, a man said to me: "I was extremely alarmed this morning, sir; I was going down to a lonely place, and I thought I saw a strange monster. It seemed in motion, but I could not discern its form. I didn't like to turn back, but my heart beat; and the more I looked, the more I was afraid. But as I approached I saw it was a man; and who do you think it was?" "I know not." "Oh, it was my brother John!" "Ah!" said I to myself, as he added that it was early in the morning, and very foggy, "how often do we thus mistake our Christian brethren."—*W. Jay.*

"EYES, BUT SEE NOT"

When Scheiner, the German Jesuit, reported to his provincial superior the facts that had been discovered of spots on the sun, the latter positively refused to believe him. "I have read," said he, "Aristotle's writings from end to end many times, and I can assure you I have nowhere found in them anything similar to what you mention." I am afraid that the word of God itself has often been treated in just that way. Truths that are positively and plainly revealed there are stoutly denied, because they do not happen to fit in with the preconceived theories of unbelievers.—*C. H. Spurgeon.*

Lesson 11. March 12

PETER DELIVERED FROM PRISON; OR THE POWER OF UNITED PRAYER

Acts 12: 5-17

Prepared by MITCHELL BRONK, D.D.

Devotional Reading for the Opening Service: Psalm 34: 1-8

KEY VERSE: Prayer was made without ceasing of the church unto God for him.—Acts 12: 5

5 Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.

6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

7 And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

8 And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

11 And when Peter was come to him-

self, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

12 And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.

13 And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.

14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

16 But Peter continued knocking: and when they had opened the door, and saw him, they were astonished.

17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

in general of the developing consciousness of the Christian church.”—*Ernest W. Burch*, in *“The Abingdon Commentary.”*

One trouble with the ordinary prayer-meeting is that it is so often anything but a prayer-meeting. Does not this suggest a reason for its reputed decline and failure? When will Christian people learn the value, power, and blessedness of seasons of real communal prayer? But the prayers of such a service may not be careless and conventional. Let one of the petitions be, “Lord, teach us to pray.”

The prayer-meeting of our lesson was a great success, and must have been intensely interesting, because it had a definite object: the deliverance of the apostle. Both Spurgeon and Beecher have used the illustration of the ineffectuality of a scattering shotgun, in discussing random praying.

The Lesson Before Us

I. HEROD

It was in the spring of 43 or 44. This Herod Agrippa was a grandson of Herod the Great and was nominally king, though actually only Roman governor, of about as large a part of Palestine as the elder Herod had ruled. Educated at Rome and as a Roman, he followed the Herodian practice of seeking the favor of the Jews by “doing at Jerusalem as the Jews do.” “In Jerusalem he wore his Judaism as a garment made to order.” He was shrewd enough to see that at this time nothing would win him greater popularity than to persecute the growing church of Christ.

II. PERSECUTION

That James was the first victim of this persecution shows his prominence in the Jerusalem congregation. He was the first of the two sons of Zebedee to taste of the cup of Jesus’ drinking (Matt. 20:22, 23). He is to be distinguished from James, brother of our Lord (vs. 17), likewise prominent in the Jerusalem church.

The murder of James was such a success that Herod proceeded to lay hands on the next most conspicuous man of the Jerusalem church. The Passover (vs. 4) was in this case the whole week of the festival, and not the paschal supper merely. Those holy days could not be defiled with an execution

A Bible Message for Every Day

Monday. Peter’s Deliverance. Acts 12: 5-17. The angel said, “Rise up, follow me!” God has opened for men many prison doors; but little that advantages them when they themselves make no move toward freedom.

Tuesday. The Delivering Angel. Dan. 6:17-23. Daniel’s deliverance is attributed to two things: “innocency was found in him,” and he “had trusted in his God.” Righteousness and faith are big factors in the religious life, in life in general, and especially in ensuring us God’s watchcare.

Wednesday. God’s Power to Save. Psalm 91. This psalm has a double note: a troubled, harassed soul—the peace and confidence of implicit faith in the goodness and care of God.

Thursday. Strength from God through Prayer. James 5:13-16. It is interesting, and instructive, to notice how confession (of one’s faults) and righteous character are always, as here, made limitations to the power and effectiveness of prayer.

Friday. Asking in His Name. John 14: 11-17. We have often indicated that name in the Bible stands for the whole personality. Then all that Christ Jesus

is, of divine power and grace and love, backs up, reinforces our prayers—when made in his name.

Saturday. Prayer as a Means of Service. Matt. 9: 35-38. It looks so simple—yet how wonderful!—that I can multiply myself by prayer—prayer for more workers for my Master!

Sunday. Prayer as a Fellowship with God. Ps. 5: 1-7. Every other form and exercise of religion deepens reverence, increases our awe, even our fear, of God. Prayer, however, breaks down that feeling of his aloofness and our distance from him. “When ye pray, say ‘Father!’”

At the Threshold of the Lesson

“The narrative expresses the implicit faith of the church in the providence and power of God exercised in the interest of the growing community of believers. Through this miracle one gets a glimpse of the strenuous prayer life of the early Christians (vs. 5), of the tenacity with which the members of the church clung together in emergencies (vs. 12), of the caution with which the disciples surrounded themselves when meeting (vss. 13-16), and

(cf. John 18:28). In our A. V. this word Passover here is curiously and erroneously rendered "Easter."

III. PETER IN PRISON

Peter was peacefully sleeping. Not lying awake worrying about what was going to happen to him. That baptism of the Spirit (Acts 2:4) had given him a wonderful consciousness of the presence of Christ, always with him. "How well may Peter sleep when God is watching over his bed" (Robert Law).

His imprisonment evidently lasted two or three days. Each arm seems to have been handcuffed to a soldier; the other two men of the quaternion would stand sentinel. The night was divided into four watches, and every three hours the guard would be changed.

IV. THE PRAYER KEY

Prayer does lots of things that nothing else can. No mob, though made up of half of Jerusalem, could have broken into that jail. They built prisons stoutly in those days! Iron gates, thick walls of masonry, weighty manacles, sixteen Roman soldiers! Prayer did it. A little cottage prayer-meeting! Prayer, Jesus had said, can remove mountains; and the other James writes in his epistle, "The effectual fervent prayer of a righteous man availeth much."

"No wall is too thick for God's messengers of light or his arrows of conviction, and no bolts are too firm for his unlocking key" (Philip Schaff).

That kind of prayer was offered for Peter; for the life and release of this much-needed leader of the Christ company: "How happy that in all extremities, and when every other expedient is precluded or unavailing, the greatest of all still remains!" (John Foster.) "Between God's imprisoned servant and God's praying church something must give or break" (Crannell).

V. AN ANGEL HELPS

Who says there are no angels nowadays? We never see them? But what of that? We do not see many things that we know are. Peter at first likewise thought that what happened to him was unreal. The deliverance and help that the angels of God bring us are very evident. And that is the pragmatic test. By their fruits ye shall know them. Perhaps God thinks that we have so many agents in human form with us now that he doesn't need to send the other kind. "Are they not all ministering spirits?" "God's angels open locks as easily as his sunbeams open rosebuds" (Bishop Warren).

"God's angel was very unceremonious. . . It is frequently necessary to wake a man up before he can be delivered. (But) Peter had gotten so much in the habit of obeying God that he did it in his sleep, or at least, when he was not more than half-awake, and thought he was asleep" (Torrey).

VI. AN INTERRUPTED PRAYER-MEETING

When the angel had gotten Peter well out of the prison our apostle was left to his own resources. It is the common procedure of God's providence. Peter then "shook himself together"—that is the literal meaning of the words—and proceeded to the home of Mary, Mark's mother, aunt of Barnabas, probably not knowing of the prayer-meeting being held there.

She was a woman of prominence in the Jerusalem church and her home a rendezvous of the disciples. Peter's familiarity with the family is worth noting, for in his first epistle he refers affectionately to Mark as "my son," and early church history makes the younger man Peter's amanuensis, in the compilation of the Second Gospel. He knew he would find there welcome and fellowship.

The surprise of Rhoda and the assembled company at Peter's appearance may be attributed to doubt in their praying, or surprise that their prayers had been answered so speedily. Christians often pray, even earnestly, and then are dumbfounded when God sends the thing prayed for. They do not take God's promises at their full value.

"Door of the gate" (vs. 13) is rather "door of the vestibule." It is a picturesque scene, often reproduced in paintings and frescoes. We like to think of the girl Rhoda (Rose) as a devoted young disciple; for she recognizes the famous apostle's voice and is so glad that he is free that she fairly hops and skips, forgetting, in her excitement, to open the door.

"Angel" in verse 15 may be used in the sense of guardian angel (so Goodspeed)—that every righteous person has his or her guardian angel was a common Jewish belief—or in the sense of spirit, ghost. Possibly they thought that he had already been executed.

The James mentioned in verse 17 would be "James the Lord's brother" (Gal. 1:19; cf. also Mark 6:3; Acts 15:13; 21:18; 1 Cor. 15:7). He is known also as James the Just. Peter no doubt left Jerusalem for a time in order not uselessly to expose himself to danger. Roman Catholic writers think "another place" means Rome.

Practical Questions for Class Discussion

¶ Many non-Christians meet trials and persecutions with a brave, if stoical, courage; what advantages, however, does the Christian have over such persons in such circumstances?

¶ Point out some of the benefits of united, as distinguished from individual or private prayer.

¶ Do you receive a good deal of spiritual benefit from the public prayers to which you listen? Is this benefit any greater when the assembly is very large?

¶ What criticism would you pass on your own pastor's pulpit prayers? Do you ever talk with him about it?

¶ If your church conducts an old-fashioned prayer-meeting, and some of its prayers are unedifying, what may be done about it? Should not your pastor give more specific teaching about prayer and praying?

¶ Is there any rule we can follow in drawing a line between things we may pray for and things we shouldn't?

¶ One might say that the injustice of Peter's imprisonment made it simpler for God to answer the prayers of his friends—but does this principle always hold?

¶ Where in the Gospels does Jesus refer to angels? From these references, what do you understand to have been his conception of them? Can his views be reconciled with the idea that angels are personifications of God's agencies?

Notes and Comments

"With the example of Jesus before them and with a strong sense of God's leadership through the Spirit the early Christians met the most severe tests with patience, courage and triumphant faith. They would not compromise in order to save themselves."—*Bruce Curry.*

"How beautifully all bore the test. The man that was to be killed tomorrow was lying quietly sleeping in his cell, and whilst he was asleep Christ was awake, and the brethren were awake. Their faith was tested, and it stood the test, and thereby was strengthened, and Peter's patience and faith were deepened and confirmed."—*Alexander Maclaren.*

The poet Keble fancies Peter here in prison dreaming of the glorious witness to his Lord he was to witness when the day dawned. He mistakes the angel's voice for the summons to execution:

His dream is changed—the tyrant's voice
Calls to that last of glorious deeds;
But as he rises to rejoice,
Not Herod, but an angel leads.

"Often since, when you and I were praying,

We have heard the Answer knocking at the door;

We have heard the Answer, to our dull dismaying,
And have left it knocking, o'er and o'er and o'er.

Frightened, foolish, we have run and hidden,
Hidden from the Answer we have longed to hear.

Rhoda, have we blamed you? ridiculed and chidden?

We are just as silly. Pray excuse us, dear!

—*Amos R. Wells.*

Teachers' Helps

In the Men's Class

Charles C. Stillman, Columbus, Ohio

PETER DELIVERED FROM PRISON

An alliterative headline in the non-existent newspaper might have read: "Prayer pries open the portals of the pen for Peter." It was a "jail delivery" of an unprecedented sort. No saws, no files, no guns, no rescue parties, no appeal to Herod. Only prayer.

Do you believe in prayer? Any class of men will find good discussion material in the two following news reports.

The first is from *The Illustrated London News* of October 8, 1938. There appears a full-page picture, taken in the inside of a cathedral, showing people at prayer on September 29. It was the day on which the prime minister attended the Four-Power Conference at Munich. There had been unbroken day and night prayers in Westminster Abbey for peace. The Associated Press reproduced a broadside message (evening of September 28) of the Archbishop of Canterbury's:

"Let me ask you all to accompany me with your prayers. Tonight, before you go to rest, pray for him with full hearts; pray that God may guide him and give him wisdom and strength, and if it his will, success. Continue these prayers tomorrow, when this conference, on which the hopes of the world depend, will be meeting in Germany. Surely this so sudden and unexpected lifting of the burden which weighted so heavily upon us this very morning is itself an answer to the great volume of prayer which has been rising to God. . . None can tell or measure the power of prayer."

It is very significant (do you not agree with me?) that the Associated Press concerned itself with dispatches playing up the place of prayer in international relations.

The second is a release of the United Press, from Washington, November 12, 1938. It concerns the beatification, by Pope Pius XI, of an American citizen, Frances Xavier Cabrini, who died in Chicago in 1917. The beatification is based on "two miracles of major importance worked through her intercession." The National Catholic Welfare Conference described the two miracles: "One of these was the case of a young boy, Peter Smith, of New York City, who was blinded shortly after his birth in 1921. Prayers asking the intercession of Mother Cabrini were immediately offered and a complete cure was effected on the day after the accident."

"A nun in Seattle had undergone four major operations in 1921. Physicians

said she was doomed. Instead of submitting to a fifth operation, the nun had recourse to the intercession of Mother Cabrini. X-ray examinations showed she was cured."

Amleto Giovanni Cicognani, apostolic delegate to the United States, explained beatification as meaning "that the church declares one of its members, by reason of heroic virtues, is regarded as dwelling in the happiness of heaven."

There are important doctrinal implications involved in the beatification that Protestantism positively rejects. Does the power of prayer (which Protestantism does accept) remain?

ANTHOLOGY OF PRAYER

Help us to reach out past the things we cannot understand, to the God we trust. We thank thee for the passing of what changes, and the changelessness of that which passes not.—*Maltbie D. Babcock.*

O thou Lord of our hearts, go with us. Home will not be home without thee. Life will not be life without thee. Heaven itself would not be heaven if thou wert absent. Abide with us. The world grows dark, the gloaming of time draws on. Abide with us, for it is toward evening.—*C. H. Spurgeon.*

Prayer is not eloquence but earnestness; not the definition of helplessness, but the feeling of it; not figures of speech, but compunction of soul.—*H. More.*

Grant, O Lord, that I may know thee more clearly, love thee more dearly, and follow thee more nearly.—*Second century prayer.*

The day returns and brings us the petty round of irritating concerns and duties. Help us to play the man, help us to perform them with laughter and kind faces, let cheerfulness abound with industry. Give us to go blithely on our business all this day, bring us to our resting beds weary and content and undishonored, and grant us in the end the gift of sleep. Amen.—*R. L. Stevenson.*

"As thy days so shall thy strength be." Pray for powers equal to your tasks, not for tasks equal to your powers.—*Phillips Brooks.*

Prayer is communion with the eternal. Supplication is the least part of prayer. To get God is more than to get things from God. In prayer we seek and learn God's will and get strength to do what we know. Prayer opens the locks, lets God in.—*O. P. Gifford.*

Always there must be prayer; at dawn it leads to labor, and at eve to rest.—*James Martineau.*

I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that are the Lord's remembrancers, keep not si-

lence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth.—*Isaiah.*

Before My Class of Women

Colena Michael Anderson,
Redlands, California

It is with mingled caution and boldness and a great deal of tolerance for another's point of view and judgment in weighing evidence that we should approach the topic for today, "The Power of United Prayer." The subject is full of dynamite; it can blow a class to pieces. It is also full of magnetism; it can bind a class together as the class has never been bound before. It calls for the exercise of tolerance, and judgment, for there are few topics that bring forth such a variety of differing opinions as does this.

Prayer is so tied up with our emotions that, once we warm to the subject, defendants of the statement that there is power in united prayer and defendants of the statement that there is not, are in danger of losing their balance. No one can speak with authority upon the power of united prayer except she who has had experience with it; and yet even such an one often finds apparent inconsistencies. One time such a prayer is answered; another time it seems not to be answered. What then can our conclusion be?

Go around the class, asking each one to remember past experiences and honestly to present them—not trying to defend either belief or disbelief in the power—and note the result. Unless, between this day when I write and the day when you read these words, human nature will have had a revolution, I feel sure that, if each has been perfectly honest in giving every instance unbiassedly, you will have a great mass of conflicting data.

"I know," one says, "that there is power in united prayer. Except for such prayer I should not be alive today. Doctors gave me no hope. Then my friends prayed for my recovery—and here I am. Even the doctors say it was a miracle."

"But I remember," another says, "how we all prayed for my mother when the doctors gave her no hope. All of us children, and mother's friends besides, prayed so hard our hearts hurt. We needed mother, six of us, all under twelve, and father not well. But did she recover? No. If God answers united prayer, he surely should have answered that one. I've been bitter about it ever since. I can never pray 'truly believing.'"

"I know how you feel," still another says. "I had a similar experience. In spite of all our prayers, my father died. We children, too, were all small."

"And yet," she continues, "I know that there are times when united prayer does have power. The son of a friend

of mine went into the navy and was stationed on a ship in the Yangtze. One morning, early, this friend came to me and said she felt a great urgency right then to ask that we both pray God to keep her son from temptation. A month later a letter came from this son telling his mother how in a strange way he had been saved from temptation at the very time that we had both been praying for him."

What are we going to do with such conflicting evidence? I do not know what you are going to do with it, I can only tell you what I have done with similar evidences from my own experience. There was, for example, that time when our little girl was very ill and our American and Chinese friends prayed for her and for us. She became better. The doctor himself said it was miraculous. I shall always believe there was power in those prayers. In addition, their united prayer for my husband and me was answered. We felt new strength flowing through us. For myself I marked the very progress of that strength. It was with me as it is with some wilted flowers when they are placed in water; one can see them revive. So, too, I could feel a nourishment coming into my spirit that calmed and strengthened it. The next morning I heard of the prayers of our friends, and knew whence came our strength.

On the other hand, there is the memory of that morning on the campus of the University of Shanghai when a band of us missionary wives prayed for one of our number stricken with cholera. She lay close to death. We prayed for a miracle to happen, but the miracle did not happen. That very day our friend died. Evidence, you say, that united prayer has no power?

I would not say that, for in our prayers four words that Jesus himself taught us to pray prefaced all that we asked for her. You know the words, "Thy will be done."

"Why then," someone says, "what is the use of praying? If we can't change God's will, what sense is there in our asking for anything?"

You are, I believe, right. Man cannot change God's will; but man can *release* God's will. Take the further prayer experience of our little group during that siege of cholera. The morning we united our prayers for her who was stricken we also prayed for her husband that, should it be God's will to take her, God would give abundant strength and comfort to him who would miss her most.

And God did. We all marveled at the way that lonely heart was upheld; how immediately and courageously the bereaved one planned to carry on not only his own work but also the work of another missionary likewise stricken with the dread disease. "It will be well for me to keep busy," he simply said.

Then the day after the funeral he was

taken to the hospital with a ruptured appendix; and because of complications he who had planned to fill every hour with work was forced to lie for months unable to do anything. At times he could not even read.

Whenever you are tempted to question the power of united prayer, remember, as I do, the words of this friend, "Save for the prayers of my friends, in those long days with nothing to do but remember, I should not have been able to keep my sanity, and my hold on God."

Conflicting evidence? Or is it only that our nearsightedness distorts the perfect view?

The Lesson Illustrated

HELPING GOD WITH PRAYER

One requisite of true prayer is that we are willing to cooperate with God in answering our request. A man used to pray fervently for the poor in his neighborhood, but never gave them of his substance. After the usual prayer one morning his child said, "Father, I wish I had all your money!" "Why, my son?" replied the father. "Why, because then I would answer your prayer myself."

EXPECTANT PRAYERS

A beautiful little book, *Expectation Corners*, tells us of a king who prepared a city for some of his poor subjects. Not far from them were large storehouses, where everything they could need was supplied if they but sent in their requests. But on one condition—they should be on the outlook for the answer, so that when the king's messengers came with the answers to their petitions they should always be found waiting and ready to receive them. The sad story is told of one desponding one who never expected to get what he asked, because he was too unworthy. One day he was taken to the king's storehouses, and there, to his amazement, he saw, with his address on them, all the packages that had been made up for him, and sent. There was the garment of praise, and the oil of joy, and the eye-salve, and so much more; they had been to his door, but found it closed; he was not on the outlook. From that time on he learned the lesson Micah would teach us: "I will look to the Lord; I will wait for the God of my salvation; my God will hear me."—*Andrew Murray*.

GOD'S DYNAMITE

A gripping book is *God's Dynamite*, by P. H. J. Lerrigo, M.D. In it he tells the story of one station in each mission field, unfolding tales of adventure and achievement for the kingdom of God. In the Foreword of the book, Dr. Lerrigo says: "God puts his dynamite into every Christian heart. It generates prayer—the prayer of faith which conquers kingdoms, obtains promises, shuts the mouths of lions, quenches the power

of fire, escapes the edge of the sword, wins strength from weakness, proves valiant in warfare, puts to flight the host of the enemy. The face of the world has been changed by God's power through prayer. . . The power which has transformed peoples is God's dynamite—the prayers of men and women whose lives are yielded to God. . . An army of young people in our churches are saying: We are ready to go. Will those who stay give them selves to the task of world redemption in the same spirit of deep devotion? The answer is found in prayer—prayer which will lead to service and sacrifice. Prayer is a high explosive. It rends the rocks in pieces, but it also liberates great constructive energies. Prayer is devotion and desire of such a genuineness and energy as to result in action. If we pray truly, we shall act fearlessly.

TALMAGE'S SUGGESTION

T. De Witt Talmage suggested that many public prayers would be better and more helpful if the prayer should cut off a bit from each end and set fire to the middle.

PRAYER RELEASES

Explain it we cannot, but we know from our own experience and from the perfectly credible testimony of others that prayer releases the wealth of God for the use of his believing children; every point of need God is ready to furnish the supplementary requirement. In moments of indecision and uncertainty God shows the way; in times of ignorance and folly, God provides wisdom; in hours of sorrow and bereavement God alone gives comfort and assurance; in seasons of distress and unrest, God offers satisfying relief; in the midst of perplexities and problems of whatsoever sort God points the way out and on; in short, the adequacy of the Infinite is available to the finite through the medium of prayer. Such releases are inexpressibly precious to the individual Christian; but there are riches yet more precious. Through intercessory prayer, the highest form of petition, the Christian is privileged to command the resources of God in behalf of others. It is not without significance that the primary request of our missionaries is that Christians in the homeland pray for them. Intercessory prayer releases material wealth for the carrying on of the Lord's work; God is able to find the money required by every kingdom enterprise, and the evidence of the operation of his Spirit to that end is too convincing to leave any doubt on that score. It is the privilege of Christians to intercede in behalf of our debt-crushed agencies; God is not bankrupt.—*Hon. and Foreign Fields*.

SPEAK to Him thou, for he hears; and spirit with Spirit can meet—Closer is he than breathing, and nearer than hands and feet.—*Tennyson*.

Lesson 12. March 19

INCENTIVES TO CHRISTIAN LIVING

1 Peter 3: 8-18

Prepared by MITCHELL BRONK, D.D.

Devotional Reading for the Opening Service: 2 Peter 1: 9

KEY VERSE: But as he which hath called you is holy, so be ye holy in all manner of conversation.—1 Peter 1: 15

8 Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:

9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

11 Let him eschew evil, and do good; let him seek peace, and ensue it.

12 For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.

13 And who is he that will harm you, if ye be followers of that which is good?

14 But and if ye suffer for righteous-

ness' sake, happy are ye: and be not afraid of their terror, neither be troubled;

15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

16 Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

17 For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.

18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.

in general. Very practical principles of Christian living are briefly stated.

The Lesson Before Us

I. HARMONY. Vs. 8

"All of one mind" ("all be united," Moffatt). In union there is strength; and the little church of those days was weak. The church will always have too much to do fighting the forces of selfishness and sin to have any time or strength to carry on internecine warfare.

And it is such a divinely complicated affair that its perfect functioning depends upon the perfect working together of all its parts. It must have that vigorous health that results only from the vigorous health of all its members and organs. Such a church, though small, will ever be a mighty power in its community.

"The sense of the brotherhood of Christians is strongly marked in all the New Testament Scriptures. It is the name by which our Lord claims fellowship with men, being not ashamed to call them brethren. It is the designation of the Christian body from the first (Matt. 23:8) and has been used of the church in every age, marking how as one family we dwell in him" (Plummer).

II. SYMPATHY. Vs. 8

Recurring again to the conditions under which the letter was written—they would be having need of "compassion one of another," and of pity, and of courtesy. We have phrased from the Epistle to the Hebrews a title for our Lord that has become very precious, "Sympathizing Great High Priest." This grace indeed so distinguished Christ that it must be one of the Christian's graces.

Attention should be given to sympathy (compassion) as a Christian grace because so many other marks of true discipleship are covered by or related to it: If you thus feel for, thus enter into, the lives of others, brotherly love and pity and courtesy cannot but obtain; it will be natural also to observe Jesus' command against retaliation (vs. 9: cf. Matt. 5:38ff. and Rom. 12:17).

In conduct such as is here indicated the Christian finds both his duty and his reward. In support of this argument the apostle quotes (vss. 10, 11) from Psalm 34: 13-16.

A Bible Message for Every Day

Monday. Growth in Grace. Col. 1:9-14. How? Suggestions: "knowledge of his will"; "worthy walk"; "fruitful in good works"; "strengthened with his power"; "patience"; "thanksgiving."

Tuesday. Living at One's Best. 1 Peter 3:8-18. It must be a *Christian life*, accent on both those words; lived as Christ lived; and a life, something really *alive*. True Christian lives are never dead and dying things!

Wednesday. A More Abundant Life. Isa. 58:6-11. "Richer" isn't exactly the idea; "fuller," rather. More joy, helpfulness, patience, courage, cheer than other lives—and thereto, Christ.

Thursday. Purity of Speech. Ps. 24:1-6. The purist is one who is very precise in the choice of words; the Christian must carry that nicety to high moral and spiritual grounds; must avoid, shall we say, words that cut and sting and discourage, and soil the speaker and the hearer.

Friday. The Fulness of Christ. Eph. 4:1-7. That's a pretty big measure—John 3:16 tells the size of it. Augustine remarks, "What must not he possess who possesses the Possessor of all!"

Saturday. Wrestling and Winning. Eph. 6:10-19. As we read Paul's letters we are impressed with the fact that the disciples of today are up against the same temptations and trials that his churches had to face—and may win just such splendid victories.

Sunday. The Perfect Pattern. 1 Peter 4:1-5. However we may shy away from

the idea of perfection for ourselves, that perfect Pattern should shame us into doing the best we can.

At the Threshold of the Lesson

First Peter was written to Christians dwelling in Asia Minor who were suffering, not from persecution by the state, but from social ostracism, slander, hatred and suspicion. He tells them how to be true to the Christian profession under such circumstances. "The outstanding thought of this passage is the Christian victory over suffering" (Niebergall).

It might be called a Christian philosophy of suffering. It discusses also the protective virtue of goodness. Peter's words have value for us because the following of Christ is still in a hard world—and anyhow in that following we need all the encouragement we can get to live the Christ-life as it should be lived.

It should be noticed that we have here no complete tabulated list of the parts and points of the Christian life. The early church was not inclined to such systematization. Their beliefs were too big, vital, overwhelming to be catalogued. In a number of places Paul also lists the marks of the true disciple, but he "rattles them off." So we always have the feeling that any statement of what it means to be a Christian must necessarily be an unfinished, unsatisfactory statement. The "Finally" of verse 8 indicates a change from admonitions to citizens, servants and wives to Christians

III. CONFIDENCE IN THE LORD Vss. 13, 14

In these verses we have an affirmation of one of the great articles of faith of the Old Testament and that with the strong sanction of our Lord has become also the Christian's, that he who has the right and God on his side need not fear (Ps. 27:3; 46:2; 118:6), for the only harm that the forces of evil can do to him eventuate in his true happiness.

IV. ZEAL. Vss. 13

"Followers of that which is good," is better translated in the R. V. "zealous of that which is good"; or, as by Goodspeed, "eager to do that which is right" (it is the same word that Paul uses in Acts 22:3). Apathy, moderation, lukewarmness are dangerous for the Christian. The zealous Christian, even if he sometimes slips, is likely to stay with Christ to the end—witness Peter himself.

V. CHRIST IN THE HEART. Vss. 15

The keystone word in these specifications of the Christian life would seem to be, "Sanctify the Lord in your hearts." The better Greek texts have, "the Lord Christ." Mrs. Montgomery has, "consecrate Christ in your hearts." Or we might say, "enthroned Christ in your hearts." When that has been done how natural and easy it is to follow all these other specifications! How unreasonable fear becomes! How ready one is with a defense, a vindication, an *apologia*, of his belief! But you should always do this, the writer interjects, not in "a noisy, boasting way, but gently and respectfully" (Mrs. Montgomery).

VI. A CLEAN CONSCIENCE. Vss. 16

A good conscience is important. The Christian should not entangle himself in worldliness, but especially not in the underbrush and brambles of a heart that isn't right with either God or self. Just as soon as a Christian loads up with bad habits and neglected duties and unwarranted doubts he begins to miss the joys, peace and assurance of Christian discipleship. If conscience be defined as the knowledge or sense of right and wrong, a bad conscience is a blurred conscience (dirty, so that we cannot see through it!).

A good (clean) conscience encourages the zealotry, the enthusiasm alluded to above; it also enables the disciple to face slander with cheerful carelessness and to shed ridicule of his "goody-goodness" as a duck does water.

VII. WORTH-WHILE SUFFERING

A fine bit of homely Christian philosophy is added here: Suffering comes to practically everybody. If we're going to suffer, then let it be for well-doing. Christ Jesus was the great, the ideal, consummate Sufferer, and see for what splendid things it was that he suffered!

VIII. THE COMPASSION OF CHRIST

We go back now to verse 8. Our sympathy (compassion), even with the best intentions, sometimes grows matter-of-fact and wearisome; we forget to be humble-minded and neglect to be tender-hearted. We are wise if we treat the vast compassion of Christ as a source herein to refresh and revive our flagging sympathy.

Practical Questions for Class Discussion

- ¶ What is your idea of the Christian life? That is, how would you describe a good Christian to someone who had never heard of the Christian religion?
- ¶ As Peter here exhorts to Christian living he seems to overstress the ethical. What would you say about this? Do you suppose he has in mind the technique of Christian living rather than its principle and basis?
- ¶ Is it possible (practicable) for Christians to be "of one mind"? Were they when this was written? Was Paul, ever?
- ¶ To what extent may we surrender views and convictions for the sake of attaining one-mindedness among the brethren?
- ¶ It should not be difficult to point out a good many ways in which a happier, richer life results from honest, kindly speaking; and a good life, lived at peace with all men.
- ¶ Explain how "for righteousness' sake" makes suffering happy, if not pleasant.
- ¶ How does the Book of Job settle this

problem of suffering and righteousness?

¶ How did Jesus settle it?

Notes and Comments

"A living, loving Christian—true tongue, honest of heart, pure of conduct and yet lovable in daily life, is the unsatisfying answerable argument for Christianity" (Theodore Cuyler.) Christians fail at these points discredit their profession. "This (First Peter) is an epistle of hope. It points the believer to the blessed issues of trial, and teaches him to regard present darkness in the light of a future which is radiant with the visible glory of Christ."—C. R. Erdman.

"In a very real sense it may be said that First Peter is an expression of that remarkable fortitude which Peter manifested in his imprisonment and endurance of every kind of persecution even to his death by crucifixion."—Benjamin W. Robinson.

"Surely the history of Peter and his actions has abundant comfort and sustaining hope for ourselves. Our lives may be very ordinary and commonplace; the events may succeed one another in the most matter-of-fact style; there may seem in them nothing at all worthy the attention of a Divine Ruler; and yet those ordinary lives are just as much planned and guided by supernatural wisdom as the careers of monarchs concerning whom all the world is talking. Only let us take care to follow Peter's example. He yielded himself completely to the Divine guidance, trusted himself entirely to Divine love and wisdom as then found in such trust not only life and safety, but what is far better, perfect peace and sweetest calm."—Marcus Dods.

Teachers' Helps

In the Men's Class

Charles C. Stillman, Columbus, Ohio

PETER EXHORTS TO CHRISTIAN LIVING

It is rather easy, is it not, to tell other people what to do. So arise the proverbs, "Do as I say, not as I do," and "It is a good divine that follows his own preaching." Follow me to failure, follow my dictum to success. Give ear to my words, be blind to my acts.

Hanging right now on the wall of my study is a rare old English print, brought to this country many years ago by an aunt of my mother's, entitled "Robert Burns and His Highland Mary." The words of the poet are beneath.

How sweetly bloomed the gay green birk,

How rich the hawthorn's blossom,
As underneath their fragrant shade
I clasp'd her to my bosom.

The golden hours on angel wings,
Flew o'er me and my dearie,
For dear to me as life and light
Was my sweet Highland Mary.

Those are fine words of Bob Burns'. The implications of love and lifelong devotion are obvious. Rather authentic sources of information seem to warrant the conclusion that there was a noticeable gap between his poetic fervor and his mundane escapades.

There is in our country a tendency to develop a too easy-going attitude toward moral lapses. We condone non-conformity. We like to exaggerate our weaknesses. For example, if one violates traffic laws and "get away with it," one is smart. Often we set, by statute, a standard that is a little higher than we are expected to follow. Very soon are aware of the discrepancy between laws and law enforcement. Apparently laws do not mean what they say. Disregard for authority results

The hyperbolic representations of our American humor are another illustration of our tolerance of statements that mean less than they say. Who can measure the subtle influence upon our appreciation of truth as exerted by the "comic strips" in our newspapers? The abnormalities of our daily conversation may weaken our respect for authoritative utterance. Mind you, I am not stating that they do, but I wonder about it. Nevertheless, most of us are victims of the habit of exaggeration. A "high-brow" is a college professor who reads the comic strips only when no one else is watching him.

A professor of mathematics of my acquaintance is very skilled in his own field. He can tell you what a Pfaffian equation is (I cannot, can you? Look it up somewhere.) In evaluating social problems he is so narrow that "in comparison the edge of a razor blade looks like a three-lane highway." Now how can we develop respect for the power of language, in precept, description, exhortation or injunction, if we resort to literary extravagance of such sort?

On the day before yesterday (this is November 18), I talked with a social worker who had just returned from a two years' stay in Honolulu. He told me of a Japanese who had greatly wronged a Japanese friend, who was away from his wife for a period of time in another city. The "code" required that the first Japanese atone for the wrong done to his friend by committing suicide. So he took half a dose of poison, became violently ill, was rushed to a hospital, was cured. Japanese number two believed the friend had tried to commit suicide. The "code" was satisfied. They were united in friendship, and life went serenely along. We are just as inconsistent as that in many ways.

Result: disregard for authority, rationalization in conduct.

Recently I read a very significant statement to the effect that we have funded very little of our morality. This means that each starts life more or less on the trial-and-error method. Hence there is little social progress. Now if we were ready to take advice, and learn from those who had gone before, we would not start from scratch but from where our predecessors had stopped. It is characteristic of us humans that we do not take much advice.

Jesus was the great teacher. More than that, he was the great exemplar. He both taught and lived. He said and did. Never man spake as he spoke? Yes, but never man lived the life of truth as he lived it.

This little article opened with the statement that it is easy to tell others what to do. That is so. It is no contradiction to say that it is very hard to give the right kind of advice and instruction. There are quack doctors who take fees from many patients because

they tell them what they want to be told, and with too little regard for the therapeutic requirements of their dupes. There are demagogues who feed prejudice and starve truth. There are now, as there were in the time of Peter and as there always have been, charlatans and spiritual impostors who are able to command strong numerical following.

Living as Christ would have us live, as delineated in this lesson's text, is a comprehensive, exacting, self-sacrificing undertaking. The fact is, it can be done only by him who believes fully in his heart all the sweeping implications of the thirteenth verse: "And who is there that can hurt you if you are eager to do what is right?" (Goodspeed.)

Before My Class of Women

*Colena Michael Anderson,
Redlands, California*

Over the radio, in newspapers and magazines, and from lecture platforms, we have been hearing about "adequate armament for defense." Billions of dollars are to be spent for airplanes and anti-aircraft guns, for training an army of pilots, and for those missiles that deal death on earth, in sky and sea. Over the same radio, in some of the same papers, and from the same platforms we hear, too, of another arming for defense. A moral rearmament it is called. The term has already caught the imagination of the world's leaders. President Roosevelt has said, "I doubt if there is any problem, social, political, or economic, which would not melt away before the fire of a spiritual awakening." And her Majesty, Queen Wilhelmina of Holland, recently said, "All of us without exception can contribute personally to the growth and development of this conviction by cooperating with all our hearts in moral and spiritual rearmament."

The first step in this rearmament is a confession of our own shortcomings. "Confess and then confer," has become a slogan. It is a technique applicable in all situations, private or international. Muriel Lester tells of an experience she had with a Japanese military official. Only when she confessed that England had made mistakes—pointing out special incidents—did this soldier leader of the Orient unbend and become human, and say he was ready to discuss the situation.

Signed by four prominent English men and women, the following statement is worthy our attention:

"The cause which holds the future today is moral rearmament, promising youth the highest adventure and demanding the deepest sacrifices for constructive ends. It demands that we cast out fear, hate, pride, and self-seeking, which divide man from man and form the root-causes of war. It demands that we first admit our own faults before trying to remedy those of others.

"To lead the world in moral rearmament is, we believe, our nation's destiny. Our failure in the past to revise the Treaty of Versailles has led ourselves and Europe to the brink of calamity. We cannot fail again. We must rearm our moral might, then we can build a Britain great enough to sink her pride in the service of others, generous enough to be jealous for the rights of others before her own. Here can be found our nation's true prestige and example that she owes the world."

What does all this have to do with "Incentives for Christian Living," our topic for today? Just this: When, among all the agencies through which other people are attracted to Christianity, we turn to look at ourselves as one of those agencies, we are forced to confess, if we are honest, that at times the worst enemies of Christianity are Christians themselves. From the time the Master said, "Follow me," the one greatest factor in having others come to accept the new way of life through love has been a person who is already living such a life. One can talk herself into laryngitis exhorting others to live the godly life, but if she herself is not living it all her words are empty—and so are the church pews she had hoped to fill with her exhorting.

In our lesson today we read Peter's words to the strangers throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect . . . through sanctification of the Spirit. How like us they must have been! Or rather, how like them we now are, for it is as though he were saying those words to us—we need them so much today.

"Finally, be ye all of one mind." That is easy—if every one will be at one with my mind.

"Having compassion one of another." But, surely, this does not mean answering all the calls that come. We can't take care of all the needy here at home. How then can we care for those across the sea, the migrants in California and the refugees in China? You don't know what you're asking of us, Peter.

"Not rendering evil for evil, or railing for railing; but contrariwise blessing." This sounds as though we should not allow ourselves to be blinded by hatred when we see others giving free rein to theirs. But, Peter, you can't mean this. It's against human nature!

"Seek peace, and ensue it." Pursue it until I capture it, and then hold it fast. Is that what you mean, Peter? But it costs to hold peace fast. In order to do that, I shall sometimes have to hold my tongue, and sometimes my temper, and both are very wilful; they pull hard upon the reins. It strains my spirit trying to hold them in.

Checking ourselves against these exhortations, let us ask if our demonstration of Christian living makes another want to become a Christian, too. There will be in every class those who answer

that question in the negative, loudly negative; but friends of these negators will insist upon giving their answers in the affirmative, loudly affirmative; for those who most humbly confess how far short they have fallen from the perfection which attracts them are ever those whom others recognize as most nearly approximating that perfection. They are among the most convincing arguments for Christianity that the world has yet produced.

As incentives to Christian living, these humble, honest, striving folk are preceded by only one other—Jesus Christ himself. Once having seen Jesus, there are few who do not forever feel their hearts uneasy until they take their places in the long train of witnesses. The difficulty lies in making people *want* to look, in making them *want* to be good. Jesus so often speaks of eyes being “holden.”

Now we're getting in rather deep. This question of man's nature rightly belongs to theologians and philosophers. But it belongs to us plain women, too, because we have to live with ourselves and, of greater significance, with our children, all of whom do not always want to be good. I've heard one child say, “I don't want to want to be good.” And I've heard another, when urged to add to his prayer, “And make me a good boy,” say, “Oh, God won't care. Her'll make me good, anyway.” (That

switching of gender in so young a mind has disturbing implications.)

How to make any one, young or old, want to be good is a problem that baffles ministers and teachers and parents.

If there were a ready-made formula, the world would not be in the state it is today. But just because the problem is a knotty one, just because the challenge calls for all that we have to give, is no reason for side-stepping it or passing it on to someone else. We must tackle it. We must wrestle for its fulfillment as Jacob once wrestled with the angel. We must fight for a land of Christian goodness as valiantly and persistently as nations fight for a land of gold or oil or ore. For this battle we shall need armament—moral and spiritual armament—forged on the anvil of confession.

The Lesson Illustrated

EACH DAY MORE LIKE HIM

She was ragged, dirty, untidy because she did not know any better, for there had never been anyone to teach her. One day as she was walking along the street she came to a fountain. There was a statue of a beautiful woman above the fountain. She looked at the statue for a few moments, and then she looked down into the water and noticed that her face was dirty. She made up her mind that she would come back the

next day with a clean face, like the face of the statue. So the next day when she came her face was clean. Then she saw that the woman's hair was neat and tidy. She looked down into the water and saw how tousled hers was, and said to herself, “I'll make my hair like hers before I come back tomorrow.” The next day her hair was neat, and her old, torn dress was mended and clean. And so, day by day, as she looked at the beautiful statue, she became finer and neater herself. That is what we are to do. We are to look every day at Jesus, and try every day to be a little more like him.

CHRISTIAN LIVING!

While holding meetings in Egypt among some soldiers I asked a big sergeant in a Highland regiment how he was brought to Christ. His answer was “There is a private in our company who was converted in Malta before the regiment came on to Egypt. We gave that fellow an awful time. One night he came in from sentry duty, very tired and wet, and before going to bed he got down to pray. I struck him on the side of his head with my boots, and he just went on with his prayers. Next morning I found my boots beautifully polished by the side of my bed. That was his reply to me. It just broke my heart and I was saved that day.”—*Rev. J. Stuart Holden.*

Lesson 13. March 26

PETER INTERPRETS CHRIST'S SUFFERINGS AND DEATH

1 Peter 1: 17-23; 2: 20-25

[This lesson written by William T. Milliken, D.D., President of the Western Baptist Theological Seminary]

Devotional Reading for the Opening Service: 2 Corinthians 5: 14-21

KEY VERSE: Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God. (R. V.)—1 Peter 3: 18

1: 17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear:

18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

21 Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:

23 Being born again, not of corrupt-

ible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

2: 20 For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

22 Who did no sin, neither was guile found in his mouth:

23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:

24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

A Bible Message for Every Day

Monday. Redeemed by Christ. 1 Peter 1: 17-23. Redemption, originating in God's heart in eternity; manifested in Christ's sacrifice on Calvary; resulting in man's adoption into the divine household.

Tuesday. The Cost of Redemption. John 3: 14-18. We all know John 3: 16 but how many of us actually grasp the meaning of verse 14?

Wednesday. The Revelation through Christ. Heb. 1: 1-4, 7-9. In Colossians 1, Paul calls Him the “image of the invisible God.” This chapter tells of his humiliation and his exaltation.

Thursday. The Burden Bearer. Isaiah 53: 1-6. “All we like sheep have gone astray,” but, thank God! he hath “laid on him the iniquity of us all.”

Friday. The Suffering Christ. 1 Peter 2: 20-25. We rejoice in that as “he him-

self hath suffered being tempted, he is able to succor them that are tempted."

Saturday. Fellowship of His Suffering. Phil. 3:7-14. In the path of pain we find comradeship with Christ.

Sunday. The Ever-Present Christ. John 14:18-23. The Greek says, "I will not leave you orphans." Can you sing: "Constantly abiding"?

At the Threshold of the Lesson

Usually the context gives the key to the meaning of any writing. This holds true in Scripture. This letter of Peter's begins with the usual apostolic salutation, followed by an outburst of thanksgiving. A series of great exhortations follow, grouped under, holiness of living (1:13 to 2:10), and Christian conduct (2:11 to 4:11). We have two incentives to holiness: first, our changed condition through Christ; and secondly, the holiness of God, to whom we belong by redemption. He is an impartial judge, and we have been bought by the priceless sacrifice of Jesus' blood (vss. 17-21).

Having yielded obedience to God, the very atmosphere of the new life into which we have been begotten is love. This we must live out toward one another. (Vss. 22-25).

In the section following Peter pictures the life of the Christian; first, as a spiritual house built upon the foundation of Christ Jesus; then as a royal priesthood of men called out of darkness into God's light. These relationships lead to purity of life (11, 12), good citizenship (13-17), the loyalty of slaves to their masters (18-25), loyalty to the marriage obligations (3:1-7), helpfulness in affliction (3:8 to 4:11), and patient endurance in suffering (4:12 to 5:11).

In today's lesson we have an exhortation to reverent remembrance of the cost of our redemption. Then, because such is the normal way of living for one begotten of seed incorruptible, Peter urges the life of love and of partnership with Christ, even in the difficult test of patient endurance of injustice.

The Lesson Before Us

INTRODUCTION

From my eastern windows, on any clear day, I can see the hoary head of Mount Hood towering toward heaven. From Hood River on the north it looks like a different mountain. From the valley of the Deschutes it is still different. It presents a new face from Government Camp on the south. The atonement of Christ is just like that. Overwhelmed by the loving example of the Master, Horace Bushnell could see in it only the loving example of his Lord. Grotius describes it under the figure of moral government. To Anselm it was a great barter—so much sin atoned for by so much suffering. The ethical theory relates it to the holiness of God and his love. Each has tried to describe the mountain from his own view-point. But

it takes all, and then some, to even begin to explain Christ's atoning work. Then why wrangle over the philosophy of it? The fact remains. That "all we like sheep have gone astray" is the cry of the heart universal. Equally universal is the fact that "He hath laid on him the iniquity of us all." What balances can weigh the love of a mother for her child? What crucible can be used to analyze the mystery of life? In the study of this lesson let us forget the philosophy of the atonement in discovering what it actually means in the life of each one individually. This is what we most need and frequently overlook.

I. PETER EXHORTS TO REVERENT LIVING VS. 17

"If you call upon the Father." Revised version, "if ye call on him as Father." Williams says, "Father is a less comprehensive name than God; for, strictly, it can be used only by those who become God's children by the begetting power of the Holy Spirit." Greek conditional sentences are classified by Robertson as of four kinds. This is a fine example of the first kind, in which the condition is looked upon as fulfilled. "If ye call upon him"—and of course you do—then sojourn in fear.

"Time of your sojourning." Sojourn (Greek, *paroikia*) has an interesting history. The *paroikoi* were transients, strangers, temporarily living in a community. Thus early English Christians called themselves the "parish," God's strangers in the midst of an earthly society. This is the word used here.

"Men are homesick in their homes
And strangers under the sun,
And they lay their heads in a
foreign land
Whenever the day is done."

II. PETER EXHORTS TO REMEMBRANCE OF REDEMPTION. VSS. 18-21

"Not redeemed with corruptible things" (vs. 18). "Bought back." Gipsy Pat Smith tells of the lad who made a toy boat that was the most loved of all his treasures. One day it was stolen. Some time later as he and his father were passing a pawnshop he suddenly stopped and cried, "Oh daddy, there's my boat!" They went inside and the lad said, "Mister, that is my boat that you have in your window." The man replied, "No, my boy, that is my boat. I paid good money for it." His daddy whispered, "Buy it, son." He did, and in a few moments they left with the recovered treasure. Upon arriving home the laddie slipped away to his room, and one passing his door saw him hugging the little boat to his breast and saying, "I made you, I lost you, I bought you, and I'll never let you go!" "This," adds Gipsy Pat Smith, "is just what Jesus Christ has done for us."

"From your vain conversation." Your empty, futile manner of life. To what extent is the "power of the dead

hand" manifest in our church life today? When anything in worship, ritual or practice becomes merely a matter of form, why retain it? Much of our religious inefficiency is due to waste energy, or to things so far outgrown in practice that it is impossible for the Spirit to vitalize them. Can we not discard much that yields no spiritual, social or intellectual advantage?

"With precious blood, as of a lamb without blemish" (vs. 19). Things that wear away and stain and corrode can never ransom the souls of men. "The ransom is the blood of Christ: slaves were set free with silver or gold" (Robertson). As the lamb of sacrifice must be spotless (Lev. 22:21), so only a sinless Christ could redeem sinful men.

Not all the blood of beasts

On Jewish altars slain

Could give the guilty conscience peace

Or wash away the stain.

"Foreordained" (vs. 20). The Greek says, "Foreknown." Christ's life and death were no afterthought with God. Are you not glad that we have a Father who knows all things and who understands? In his last song P. P. Bliss wrote:

So on I'll go, not knowing;

I would not if I might;

I'd rather walk in the dark with God

Than go alone in the light;

I'd rather walk by faith with him

Than go alone by sight.

III. HE ADMONISHES US TO LIVE THE LOVE-LIFE. VSS. 22, 23

"Purified your souls in obedience" (vs. 22). He who walks with God walks in the light, for God is light, and in him is no darkness at all. Darkness dies where sunlight comes. Sin dies where God abides.

"Born again . . . by the word of God, which liveth" (vs. 23). A literal translation should probably read, "Through the word of the living and abiding God." "For ever" is not in the accepted text, but is implied in the "living and abiding."

"The seed is the word," Jesus said; and Paul, "How can they believe except they hear?" The Spirit uses the message to awaken the soul, and to bring it to the point of surrender to Christ. Thus the word is the instrument of God.

IV. PARTNERSHIP WITH CHRIST IN PATIENCE. 1 Peter 2:20-25

"Buffeted for your faults" (vs. 20). These words were addressed to Christian slaves. Not the exercise of external physical forces, but the compulsion of the inner life, was destined to make human slavery impossible. May that not be partly the cause of the collapse of prohibition? But these words, though addressed to slaves, are applicable to us today. How often we blame God for ills brought on by our own wrong

methods of living! Such we should bear patiently, condemning only our own folly. But when we are wrongfully maligned or abused, there is the rub! Under such circumstances the true Christian spirit manifests itself. And remember, "If so be that we suffer with him" we shall "be also glorified together" (Rom. 8:17).

"Committed himself to him who judgeth righteously" (vs. 23). Though we be maligned and misunderstood now, what matter? Men are not our judges, and this is not our reckoning day. And our vindication will come from One who never makes a mistake.

"His own self bore our sins" (vs. 24). How, I know not. The fact is enough. Alford's Greek Testament says, "The verb translated 'bore' is used in the pregnant sense of 'bore to sacrifice,' 'carried and offered up' (Heb. 7:27). It is a word belonging to sacrifice, and not to be separated from it." Bigg translates the clause thus: "Who himself carried up our sins in his own body on to the tree." He adds, "Here Saint Peter puts the cross in the place of the altar." Cheyne confirms this translation, adding, "There are twelve distinct assertions in this one chapter of the vicarious character of the sufferings of the Servant" (Isaiah 53).

"Now returned to the Bishop and Shepherd" (vs. 25). "Bishop" literally means "overseer"; shepherd implies guide, protector, leader, feeder. One term conveys the idea of authority, the other, of tender, loving guidance.

Practical Questions for Class Discussion

¶ What is implied in the term, "fearing God"? Is it fear of the judge of all the earth, reverence for the One who dwells in light unapproachable, or the confident, loving respect of a child for his parent? Can one have a proper attitude toward God without all three?

¶ What does the doctrine of God's foreknowledge, or foreordination mean to me?

¶ How can we "Purify our souls in obeying the truth through the Spirit"?

¶ Discuss the proposition: The justifying work of Christ accomplished by his death on the cross removes every moral obstruction from the path of perfect justice. Its complement is regeneration wrought by the Holy Spirit. We are "Reconciled (justified) by his death, but saved by his life" (Rom. 5:10).

¶ Do we ever blame God for things that are solely the fruit of our own folly?

¶ Which is easier, to attempt self-vindication when wrongfully accused, or to leave vindication in the Lord's hands? Do we ever fight back? Is it possible to put these principles into practice in present-day society?

¶ What does the death of Christ mean to you, personally?

Notes and Comments

What Is Redemption? The Bible does not attempt to say to whom the ransom is paid, a question which, in later times, has led to much unfortunate speculation. The question ought never to have been asked, because it does not admit of an answer except in some sense that is hardly compatible with the metaphor of ransom. A money ransom is paid to him who holds the slave, but that is not true of spiritual ransom. Algerian slaves were ransomed by the blood and suffering of British sailors, but to whom was the ransom paid?—Bigg, *"International Critical Commentary."*

Suffering for wrong-doing. Here it is said that it is better to suffer for well-doing than for evil-doing. Why? Because Christ so suffered even unto death. And "if we suffer with him we shall also reign with him."—James Gray.

this twentieth century, he voiced the feelings of us all. It is a crushing sadness, however, to realize that always men have run amuck, that love for God and neighbor have not become regnant in human relationships. To "love one another intensely and heartily" makes big demands upon our stock of Christian virtue. The call to "love your enemies" is an ethic at the very crest of spiritual experience.

Trouble, conflict, injustice, political exploitation, intolerance—all these are around us in some form or other. In a figurative but very realistic sense, we are in the midst of action such as Harry Hansen, of the New York *World-Telegram*, writes of Andrew Jackson (by Marquis James): "Pistols were loose in his saddle, the sword ready to leap from its sheath. For sheer adventure, action, gusto, read *Andrew Jackson, the Border Captain.*"

For those of us who are more fortunately situated as to the country in which we live, our economic circumstances and our birth and cultural patterns, there still remain pressing problems. Some of these are our taxes, our labor-employee or employee-labor relationships, our frustrated ambitions, our disappointments in love, and all the other major and minor things that constitute life. Both big and little call for faith for out of the experiences of life we fashion a life. Edwin Markham's words are not out of place:

There is a destiny that makes us brothers,
None goes his way alone;
All that we send into the lives of others
Comes back into our own.

I care not what his temples or his creeds,
One thing holds firm and fast,
That into his fateful heap of days and deeds
The soul of man is cast.

Teachers' Helps

In the Men's Class

Charles C. Stillman, Columbus, Ohio

PETER INTERPRETS CHRIST'S SUFFERINGS AND DEATH

Doctrine runs unleashed throughout this epistle of Peter's. Many volumes could be filled, have been filled, with discussion of the implications of Peter's words. They take us to fulfillment of prophecy, to the significance of Calvary, to the Second Coming, and so forth.

If I catch the spirit of our lesson text, doctrinal considerations subordinate themselves to the realities of Christian living. If you disagree with that statement, you will agree with this one, I

am sure: It is accurate to say that Peter's message is weighted down with urging these early Christians to live right, even at the expense of sacrifice and suffering. Christ suffered for us, and God's word will live on and on: those are two compelling reasons for service that of a certainty will be shot through with a continuous call for and demonstration of heroism in a troubled world.

Faith in God should carry us through the vicissitudes of life, but is no guarantee that sorrow and disappointments will not cross our path. When President Roosevelt expressed horror and amazement that the cruelties involved in persecution of the Jews could happen in

How we love to quote people who agree with us. How quickly we react to authorities who arise with opinions about social questions different from our own. Test yourself with this quotation from William Leiserson, of the Federal Mediation Board: "Responsibility for labor that has not been able to make a living has never been assumed by the community in a forthright manner." It is our duty, of course, to sacrifice, if necessary, for the common good. The method of doing this brings out that interesting conversational pastime known as argument. It certainly is difficult to transmute our Christian principles into social action. Life is so full of "pistols loose in the saddle" and swords "ready to leap from their sheaths!" Our entanglement in business, social and contractual affairs of many, many kinds and situations operates to build quite stiff barriers. It is easy to blow smoke

ings in a calm. There is a terrible and awful whirl about life. This adds impediments to well-rounded behavior.

Bruce Barton, in his well-known book about Jesús, tries to make a business man out of the Master, shaping him to the specifications thereof. To me, the book smacks of vulgarity. The Christian's challenge is to take Jesus with him to his business, but not to worry about fashioning the great Exemplar into a blue-print character. All this is easy saying and hard doing.

Illustrate from the field of relief under public auspices. Most of us are ready to pay taxes for this service (in no sense is this a politically partisan comment). How can we make our Christian principles operative in the maze of organization? In the State of Ohio, with about six and a half million population, more than a billion dollars has been spent for public relief during the past eleven years. In approximate figures, \$94,391,000 for old-age pensions; \$27,108,000 for aid to dependent children; \$8,067,000 for aid to blind; \$317,658,000 for general relief; \$441,031,000 by Works Progress Administration; \$59,404,000 by Civilian Conservation Corps. Do we want to aid dependent children, the blind, the unemployed? Certainly; if we didn't, we would be unworthy of the Christian name and profession.

Are we doing it in the manner of Christ? Do we accept 1 Peter 2:20? Are we willing to be imposed upon for the sake of a good cause? How about Jesus with the scourge of cords in the Temple? How about "love your enemies"? Is there a contradiction? I think not, decidedly not. What do you think about it?

Before My Class of Women

Colena Michael Anderson,
Redlands, California

Dear Readers of This Column:

On the very day that I was planning the article for today's lesson, a letter came from the editors, telling of the Publication Society's new magazine merger. I was finding my thoughts far out-running my words. It was during one of the long pauses full of struggle to find expression for all I was thinking and feeling on this subject, *The Cost of Our Redemption*, that the letter came.

That letter has made me realize that this is the last time you and I shall meet in this particular way. Because of this, I am taking the liberty of putting today's comments in the form of a letter, the better to express the personal attitude with which I have always approached this pleasant occupation.

Some of you readers I have come to know through your kind letters, some through face-to-face greetings, but even those of you whose faces and names I do not know have built yourselves into my life, and now I wish to set my seal

of appreciation upon the contribution of all of you to my own personal religious living. Sharing experiences with you has deepened these experiences and brought out their own rich flavors. Writing of life's little moments has added that pinch of salt needed to make me aware of their peculiar beauties and significance.

In Thoreau's "Essay on Friendship" there are two passages to which I have often referred. Will you, who have thus heard them, please bear with me for one more time? In speaking of farewells, Thoreau asks what last word one can ever have for a friend for whom one has not yet found the first word. True, isn't it? In the moment of farewell all that we thought we'd say either leaves us, or our voices refuse to function, and we stand dumb—we who are aching from the very fullness of memories and hopes and emotions clamoring for expression. Thoreau is right, there are no last words.

But there are last attitudes. Farther on in the essay Thoreau says: "Oh, friends, if you would look not at me but at whither I am going, I could not dispense with your friendship." It is with this attitude that I say "farewell" to you. If, for instance, today, in listening to members of the class trying to tell what the cost of redemption means to them, we look only at them, see only their faces, hear only their stumbling words, we may soon make ourselves most indispensable; for not one of us will be fully satisfied with the other's interpretation of the cost of redemption. All statements will be understatements. Redemption and salvation include beauty and goodness, mercy and love and sacrifice, and complete self-forgetfulness, before the manifestation of any of which we stand speechless. How then could we hope to be satisfied with any—another's or our own—calculation for that which is greater than its parts?

If, though, instead of looking at each other, we turn to look toward the source of our redemption, if we concern ourselves more with the reality of our own salvation than with a friend's attempt to explain hers, we shall make ourselves indispensable to that friend, and gain for ourselves a vision of those depths and heights in our Saviour's sacrifice which only those who so look may see.

As we part, then, on the threshold of this column where we have met from time to time for the past few years, may we part, looking not at each other, but once again at Jesus Christ, who "suffered for sins once, the righteous for the unrighteous, that he might bring us to God."

In the words of Peter whose closeness to the Master we have just been studying, "Peace be unto you all that are in Christ."

Ever sincerely yours,

COLENA M. ANDERSON.

The Lesson Illustrated

BUT GOD DOES SAY IT

On a visit to Brittany, Thomas Carlyle stopped in front of a shrine that contained an image of Christ upon the cross. After a moment of silent contemplation, he said: "Ay, poor fellow, your day is done!" Long after Carlyle lay so seriously ill that the very shades of death's night seemed to be settling down upon him. A visitor repeated to him: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you I will come again, and receive you unto myself; that where I am there ye may be also." The sick man said, "Ay, if ye were God ye had a right to say that, but if ye were only a man, what do you know more than the rest of us?"

"IN HIM IS NO DARKNESS AT ALL"

Somewhere I heard the story of the foolish little cave. It dwelt down in the darkness, as caves always do, and was content, until one day some one asked it, "Is it always dark in here? Does it never get light?" The little cave answered, "Light? there is no such thing. The whole world is full of darkness just as it is here." The stranger said, "No. There is a world of light and color and beauty and song. Why don't you go up and see?" This the little cave resolved to do, and he emerged from his darkness, but to see the world flooded with light and color and beauty. And up yonder shone the sun. The little cave said to the sun, "Does it never get dark up here where you live?" The sun said, "Dark! What is that?" The cave said, "Come and visit me and I'll show you what darkness is." So one day the sun decided to visit the cave to see its darkness, and coming to its entrance he passed in—and lo! there was no darkness there. There can be no darkness in the soul that daily walks with Christ, for, when he enters, the darkness is no longer there.

PETER'S END

Tradition says that Peter won the martyr's crown in the Neronian persecution, being crucified, but head downward (he asked this, deeming himself unworthy to hang on the cross exactly as his Lord had!). The place will have been the Vatican hill. He was at first entombed in the catacombs of San Sebastiano. The story goes that a few days before his execution he escaped from prison. As he fled from the city, he had a vision of the Crucified going toward Rome. He asks in surprise, "Lord, whither goest thou?" (*Domine, quo vadis?*). "To Rome, to be crucified again," is the answer. The disciple shamed and humbled returns and gives himself up to the jailer.

A Worship Service Program

Prepared as a Suggestion by NEWTON H. CARMAN

PRELUDE. Quiet music, while the classes take their places. Pianist plays introduction or chord for opening hymn, the school standing at signal, and remaining standing through the—

OPENING HYMN. "When Morning Gilds the Skies" (one verse). This should be memorized. ("Rejoice, Ye Pure in Heart" is also appropriate.)

CALL TO WORSHIP

I will lift up mine eyes unto the hills, from whence cometh my help.
I will commune with God in his holy place.
I will go down into the valleys of service with Christ.

HYMN. "I Would Be True," suggested. School is then seated.

THE WORSHIP STORY.

First Sunday. A foreglimpse of the quarter's study.

Succeeding Sunday. A brief summary passage of the lesson for the day can be used, read by pupil, and using Bible picture, if possible.

Closing Sunday. Summary of the quarter's study.

PRAYER (by pastor or trusted leader) suited to the lesson theme. (School stands for this prayer and through "Prayer in Unison.")

HYMN. Appropriate to the theme of the day.

PRAYER (in unison). Impress us with thy love and power, O our God, that in the spirit of thy Christ, our Saviour, we may study, and work, and play. Amen.

MUSIC, while school passes to classes in orderly fashion.

CLASS SESSIONS.

MUSIC, while school returns from classes to their seats.

NECESSARY ANNOUNCEMENTS. Bulletin-boards should be used as much as possible, as excessive "announcing" detracts from the spirit of worship.

WORSHIP THROUGH GIVING.

School Stands and Sings, "I Give Thee but Thine Own," or "I Gave My Life for Thee," while a representative from each class brings forward the offering of his class. They stand quietly before table on which offering has been placed, while the school offers its

Prayer of Gratitude. "Our Father in heaven, Jesus has taught us that it is more blessed to give than to receive, and that thou dost love a cheerful giver. We thank thee that we may share in the blessedness of giving. And we pray that as thou art the great and loving giver of good gifts to thy children, so we may share thy divine generosity in giving to others. Accept and use these gifts of our hearts, we pray in Jesus' name. Amen."

HYMN. School standing through "Closing Hymn."

PRAYER OF CONSECRATION AND INTERCESSION. A class, to which it has been assigned in advance, offers a brief, pointed prayer, growing out of the experience of the worship and the class session.

CLOSING HYMN OF PERSONAL DEDICATION. "O Master, Let Me Walk with Thee," or "O Jesus, I Have Promised." (Sing reverently and quietly, as a closing prayer.)

Which Way?

YOUNG CHRISTIANS particularly are asking this question. Confronted daily by situations in which the standards of Christ and those of the world are at conflict, young people—more serious than many suppose—are seeking light and guidance.

Church schools that can face with youth their personal problems can attract and hold and win them for Jesus' way of life.

Such schools know the value of Keystone Graded Courses, prepared on the practical basis of pupils' actual needs.



READY NOW-Keystone Graded Course for Seniors

Course XI, Part III—For April, May and June

"Which Way for a Christian?"

Prepared by EDWIN T. DAHLBERG

This course presents the Christian principles that should guide youth in making the important decisions of life. It has been prepared by a man who is skilled in a knowledge of young people's problems and in the art of ministering to their spiritual needs—Edwin T. Dahlberg, pastor of The First Baptist Church of Syracuse, N. Y., and author of *Youth and the Homes of Tomorrow*.

The Pupil Text (price 18 cents a part) is written in a way that inspires toward actual living in accordance with the principles it presents. The Teacher Text (price 35 cents a part) contains all the pupil material plus teaching helps and suggestions for class guidance.

Single copies may be ordered with a free-examination privilege. Address the nearest office of The American Baptist Publication Society.



WHICH WAY
FOR A CHRISTIAN?

INSPECT ONE COPY AND YOU'LL ORDER A SUPPLY

Coming Next Month!

—for **YOU**
and every other
Baptist Leader!

HERE is the new national magazine for ALL church and church school workers. It gives you every month the practical help you need in *your* field of service, practically related to the *whole* field of leadership for Christ. Retaining all the favorite features of the three separate "Leaders" it replaces, it adds *many new features* to widen its appeal and usefulness. Now EVERY worker in your church can find special help and inspiration in ONE TWICE-AS-BIG BAPTIST LEADER. Start a membership club immediately and let this powerful magazine work for you.

NOTE THESE INTERESTING CONTENTS

Departments for Nursery, Beginners, Primary, Junior, Intermediate, Senior, Young People, Adult, and Home. . . Articles of Interest to Ministers, Trustees, Deacons, Treasurers, Church School Superintendents, Directors of Christian Education, Secretaries, and Class Officers. . . Leaders' Helps on Junior, Intermediate, and Senior-Young People's Society Topics. . . Virile, Inspiring Treatments of the International Uniform Lessons. . . Rich Devotional Readings for Every Day of the Month. . . Articles of General Interest by Outstanding Pastors and Leaders. . . Denominational and General Religious News.



OUR GOAL IS TO MAKE IT
Indispensable
to Every Baptist Pastor, Church Officer, Superintendent, Teacher, Parent and Lay Worker

ONLY 10 CENTS A COPY

Single Subscription \$1.20 a year

\$1.00 A YEAR

IN QUANTITIES OF FIVE OR MORE TO ONE ADDRESS

TO HAVE LIVE LEADERS, GET AT LEAST FIVE READERS